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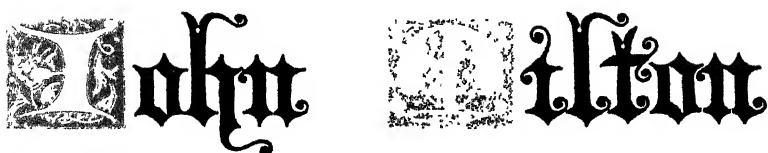
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THE
WORKS OF JOHN MILTON
IN EIGHT VOLUMES
VOL. II.

POETICAL WORKS. VOL. II.

THE WORKS OF



IN VERSE AND PROSE

PRINTED FROM THE ORIGINAL EDITIONS

WITH A LIFE OF THE AUTHOR BY

THE REV. JOHN MITFORD



VOL. II.

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POETICAL WORKS.

CONTENTS TO VOL. II.

	Page
COMMENDATORY VERSES	vii

PARADISE LOST.

Book I.	I
Book II.	29
Book III.	63
Book IV.	87
Book V.	119
Book VI.	148
Book VII.	177
Book VIII.	199
Book IX.	221
Book X.	259
Book XI.	295
Book XII.	325

PARADISE REGAINED.

Book I.	349
Book II.	365
Book III.	381
Book IV.	395

In Paradisum amissam summi poetæ Johannis Miltoni.*

QUI legis Amissam Paradisum, grandia magni
 Carmina Miltoni, quid nisi cuncta legis?
 Res cunctas, et cunctarum primordia rerum,
 Et fata, et fines continet iste liber.
 Intima panduntur magni penetralia mundi;
 Scribitur et toto quicquid in orbe latet;
 Terræque, tractusque maris, cœlumque profundum
 Sulphureumque Erebi flammivomumque specus;
 Quæque colunt terras, portumque et Tartara cæca,
 Quæque colunt summi lucida regna poli;
 Et quodcunque ullis conclusum est finibus usquam,
 Et sine fine Chaos, et sine fine Deus;
 Et sine fine magis, si quid magis est sine fine,
 In Christo erga homines conciliatus amor.
 Hæc qui speraret quis crederet esse futurum?
 Et tamen hæc hodie terra Britannia legit.
 O quantos in bella duces! quæ protulit arma!
 Quæ canit, et quanta, prælia dira tuba.
 Cœlestes acies! atque in certamine cœlum!
 Et quæ cœlestes pugna deceret agros!
 Quantus in ætheriis tollit se Lucifer armis,
 Atque ipso graditur vix Michael minor!
 Quantis, et quam funestis concurritur iris
 Dum ferus hic stellas protegit, ille rapit!
 Dum vulsos montes ceu tela reciproca torquent,
 Et non mortali desuper igne pluunt:
 Stat dubius cui se parti concedat Olympus,
 Et metuit pugnae non superesse suæ,
 At simul in cœlis Messiae insignia fulgent,
 Et currus animæ, armaque digna Deo,
 Horrendumque rotæ strident, et sæva rotarum
 Erumpunt torvis fulgura luminibus,
 Et flammæ vibrant, et vera tonitrua rauco
 Admittis flammis insonuere Polo,
 Excidit attonitis mens omnis, et impetus omnis
 Et cassis dextris irrita tela cadunt.

* Published with the second edition of *Paradise Lost*, in 1674.

Ad pœnas fugiunt, et ceu foret Orcus asylum
 Infernis certant condere se tenebris.
 Cedite Romani scriptores, cedite Graii
 Et quos fama recens vel celebravit anus.
 Hæc quicunque leget tantum cecinisse putabit
 Mæonidem ranas, Virgilium culices.

SAMUEL BARROW, M. D.

ON PARADISE LOST.

WHEN I beheld the poet blind, yet bold,
 In slender book his vast design unfold,
 Messiah crown'd, God's reconcil'd decree,
 Rebelling angels, the forbidden tree,
 Heav'n, hell, earth, chaos, all; the argument
 Held me awhile misdoubting his intent,
 That he would ruine (for I saw him strong)
 The sacred truths to Fable and old song
 (So Sampson grop'd the temple's posts in spite)
 The world o'erwhelming to revenge his fight.
 Yet as I read, soon growing less severe,
 I lik'd his project, the success did fear;
 Through that wide field how he his way should find
 O'er which lame faith leads understanding blind;
 Left he perplex'd the things he would explain,
 And what was easy he should render vain.
 Or if a work so infinite he spann'd,
 Jealous I was that some less skilful hand
 (Such as disquiet always what is well,
 And by ill imitating would excel)
 Might hence presume the whole creation's day
 To change in scenes, and show it in a play.
 Pardon me, mighty poet, nor despise
 My causeless, yet not impious, surmise.
 But I am now convinc'd, and none will dare
 Within thy labours to pretend a share.
 Thou hast not mis'd one thought that could be fit,
 And all that was improper do'st omit:
 So that no room is here for writers left,
 But to detect their ignorance or theft.
 That majesty which through thy work doth reign
 Draws the devout, deterring the profane.

And things divine thou treat'st of in such state
 As them preserves, and thee, inviolate.
 At once delight and horror on us seize,
 Thou sing'st with so much gravity and ease,
 And above human flight dost soar aloft
 With plume so strong, so equal, and so soft.
 The bird nam'd from that paradise you sing
 So never flags, but always keeps on wing.

Where could'st thou words of such a compass find?
 Whence furnish such a vast expanse of mind?
 Just heav'n thee like Tiresias to requite
 Rewards with prophecy thy loss of sight.

Well mightest thou scorn thy readers to allure
 With tinkling rhyme, of thy own sense secure;
 While the town-bayes writes all the while and spells,
 And like a pack-horse tires without his bells:
 Their fancies like our bushy points appear,
 The poets tag them, we for fashion wear.
 I too transported by the mode offend,
 And while I meant to praise thee must commend.*
 Thy verse created like thy theme sublime,
 In number, weight, and measure, needs not rhyme.

ANDREW MARVEL.

* See note in *Life*, p. cvii.

“THE VERSE.”

“**T**HE measure is English Heroic Verse, without Rime, as that of Homer in Greek, and of Virgil in Latin; Rime being no necessary Adjunct or true Ornament of Poem or good Verse, in longer Works especially, but the Invention of a barbarous Age, to set off wretched matter and lame Meeter; grac’t indeed since by the use of some famous modern Poets, carried away by Custom, but much to thir own vexation, hindrance, and constraint, to express many things otherwise, and for the most part worse then else they would have express’d them. Not without cause, therefore, some both Italian and Spanish Poets of prime note, have rejected Rime both in longer and shorter Works, as have also, long since, our best English Tragedies, as a thing of itself, to all judicious eares, triveal and of no true muscal delight; which consists only in apt Numbers, fit quantity of Syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoyded by the learned Ancients both in Poetry and all good Oratory. This neglect then of Rime, so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteem’d an example set, the first in English, of ancient liberty recover’d to Heroic Poem from the troublesom and modern bondage of Rimeing.”

PARADISE LOST.

A POEM

IN TWELVE BOOKS.

PARADISE LOST.

BOOK I. THE ARGUMENT.

THE first Book proposes, first in brief, the whole Subject, *Mans disobedience, and the loss thereupon of Paradise wherein he was plac't*: Then touches the prime cause of his fall, the *Serpent, or rather Satan in the Serpent*; who revolting from God, and drawing to his side many Legions of Angels, was by the command of God driven out of Heaven with all his Crew into the great Deep. Which action past over, the Poem hasts into the midst of things, presenting *Satan with his Angels now fallen into Hell*, describ'd here, *not in the Center* (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurst) *but in a place of utter darkness, fitliest call'd Chaos*: Here Satan with his Angels lying on the burning Lake, thunder-struck and astonisht, after a certain space recovers, as from confusion, calls up him who next in Order and Dignity lay by him; they confer of thir miserable fall. Satan awakens all his Legions, who lay till then in the same manner confounded; They rise, thir Numbers, array of Battel, thir chief Leaders nam'd, according to the Idols known afterwards in Canaan and the Countries adjoyning. To these Satan directs his Speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new World and new kind of Creature to be created, according to an ancient Prophecie or report in Heaven; for that Angels were long before this visible Creation, was the opinion of many ancient Fathers. To find out the truth of this Prophecie, and what to determin thereon he refers to a full Council. What his Associates thence attempt. Pandemonium the Palace of Satan rises, suddenly built out of the Deep: The infernal Peers there sit in Council.

BOOK II. THE ARGUMENT.

THE Consultation begun, Satan debates whether another Bat-tel be to be hazarded for the recovery of Heaven: some advise it, others dissuade: A third proposal is prefer'd, mention'd before by Satan, to search the truth of that Propheſie or Tradition in Heaven concerning another world, and another kind of creature equal or not much inferiour to themſelves, about this time to be created: Thir doubt who ſhall be ſent on this difficult ſearch: Satan thir chief undertakes alone the voyage, is honourd and applauded. The Council thus ended, the reſt betake them ſeveral wayes and to ſeveral employments, as thir inclinations lead them, to entertain the time till Satan return. He paſſes on his Journey to Hell Gates, finds them ſhut, and who ſat there to guard them, by whom at length they are op'nd, and diſcover to him the great Gulf between Hell and Heaven; with what difficulty he paſſes through, directed by Chaos, the Power of that place, to the ſight of this new World which he ſought.

BOOK III. THE ARGUMENT.

GOD ſitting on his Throne ſees Satan flying towards this world, then newly created; ſhews him to the Son who ſat at his right hand; foretells the ſucceſs of Satan in perverting mankind; clears his own Juſtice and Wiſdom from all imputation, having created Man free and able enough to have withſtood his Tempter; yet declares his purpoſe of grace towards him, in regard he fell not of his own malice, as did Satan, but by him ſeduc't. The Son of God renders praises to his Father for the manifeſtation of his gracious purpoſe towards Man; but God again declares, that Grace cannot be extended towards Man without the ſatisfaction of divine Juſtice; Man hath offended the majeſty of God by aſpiring to God-head, and therefore with all his Progeny devoted to death muſt dye, unleſs ſome one can be found ſufficient to answer for his offence, and undergo his Punishment. The Son of God freely offers himſelf a Ranſome for Man: the Father accepts him, ordains his incar-

nation, pronounces his exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to thir Harps in full Quire, celebrate the Father and the Son. Meanwhile Satan alights upon the bare Convex of this Worlds outermost Orb; where wandring he first finds a place since call'd The Lymbo of Vanity; what persons and things fly up thither; thence comes to the Gate of Heaven, describ'd ascending by staires, and the waters above the Firmament that flow about it: His passage thence to the Orb of the Sun; he finds there Uriel the Regient of that Orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new Creation and Man whom God had plac't here, inquires of him the place of his habitation, and is directed; alights first on Mount Niphates.

BOOK IV. THE ARGUMENT.

SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despare; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and scituation is discribed, overleaps the bounds, sits in the shape of a Cormorant on the Tree of life, as highest in the Garden to look about him. The Garden describ'd; Satans first sight of Adam and Eve; his wonder at thir excellent form and happy state, but with resolution to work thir fall; overhears thir discourse, thence gathers that the Tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his Temptation, by seducing them to transgress: then leaves them a while, to know further of thir state by some other means. Meanwhile Uriel descending on a Sun-beam warns Gabriel, who had in charge the Gate of Paradise, that some evil spirit had escap'd the Deep, and past at Noon by his Sphere in the shape of a good Angel down to Paradise, discovered after by his furious gestures in the Mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve, discourse of going to thir rest: thir Bower describ'd; thir Evening worship. Gabriel drawing forth his Bands of Night-

watch to walk the round of Paradise, appoints two strong Angels to Adams Bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a Sign from Heaven, flies out of Paradise.

BOOK V. THE ARGUMENT.

MORNING approach't, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to thir day labours: Thir Morning Hymn at the Door of thir Bower. God to render Man inexcusable sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand; who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off, sitting at the door of his Bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; thir discourse at Table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adams request who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his Legions after him to the parts of the North, and there incited them to rebel with him, perswading all but only Abdiel a Seraph, who in Argument diswades and opposes him, then forsakes him.

BOOK VI. THE ARGUMENT.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battel against Satan and his Angels. The first Fight describ'd: Satan and his Powers retire under Night: He calls a Council, invents devilish Engines, which in the second dayes Fight put Michael and his Angels to some disorder; but they at length pulling up Mountains overwhelm'd both the force and Machins of Satan: Yet the Tumult not so ending, God on the third

day sends Messiah his Son, for whom he had reserv'd the glory of that Victory: Hee in the Power of his Father coming to the place, and causing all his Legions to stand still on either side, with his Chariot and Thunder driving into the midst of his Enemies, pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horreur and confusion into the place of punishment prepar'd for them in the Deep: Messiah returns with triumph to his Father.

BOOK VII. THE ARGUMENT.

RAPHAEL at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declar'd his pleasure to create another World and other Creatures to dwell therein; sends his Son with Glory and attendance of Angels to perform the work of Creation in six dayes: the Angels celebrate with Hymns the performance thereof, and his reascension into Heaven.

BOOK VIII. THE ARGUMENT.

ADAM inquires concerning celestial Motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own Creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and Nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.

BOOK IX. THE ARGUMENT.

SATAN having compass'd the Earth, with meditated guile returns as a mist by Night into Paradise, enters into the Serpent sleeping. Adam and Eve in the Morning go forth to thir labours, which Eve proposes to divide in several places, each labouring apart:

Adam consents not, alledging the danger, lest that Enemy, of whom they were forewarn'd, should attempt her found alone: Eve loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make tryal of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve wondring to hear the Serpent speak, asks how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain Tree in the Garden he attain'd both to Speech and Reason, till then void of both: Eve requires him to bring her to that Tree, and finds it to be the Tree of Knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste deliberates awhile whether to impart thereof to Adam or not, at last brings him of the Fruit, relates what perswaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass, eats also of the Fruit: The Effects thereof in them both; they seek to cover thir nakedness; then fall to variance and accusation of one another.

BOOK X. THE ARGUMENT.

MANS transgression known, the Guardian Angels forsake Paradise, and return up to Heaven to approve thir vigilance, and are approv'd, God declaring that The entrance of Satan could not be by them prevented. He sends his Son to judge the Transgressors, who descends and gives Sentence accordingly; then in pity cloaths them both, and reascends. Sin and Death sitting till then at the Gates of Hell, by wondrous sympathie feeling the success of Satan in this new World, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan thir Sire up to the place of Man: To make the way easier from Hell to this World to and fro, they pave a broad Highway or Bridge over Chaos, according to the Track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; thir mutual gratulation. Satan arrives at Pandemo-

nium, in full of assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into Serpents, according to his doom giv'n in Paradise; then deluded with a shew of the forbidden Tree springing up before them, they greedily reaching to take of the Fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final Victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and Elements. Adam more and more perceiving his fall'n condition heavily bewailes, rejects the condolment of Eve; she persists and at length appeases him: then to evade the Curse likely to fall on thir Ofspring, proposes to Adam violent wayes, which he approves not, but conceiving better hope, puts her in mind of the late Promise made them, that her Seed should be reveng'd on the Serpent, and exhorts her with him to seek Peace of the offended Deity, by repentance and supplication.

BOOK XI. THE ARGUMENT.

THE Son of God presents to his Father the Prayers of our first Parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a Band of Cherubim to dispossess them; but first to reveal to Adam future things: Michaels coming down. Adam shews to Eve certain ominous signs; he discerns Michaels approach, goes out to meet him: the Angel denounces thir departure. Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high Hill, sets before him in vision what shall happ'n till the Flood.

BOOK XII. THE ARGUMENT.

THE Angel Michael continues from the Flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; his Incarnation, Death,

Resurrection, and Ascention; the state of the Church till his second Coming. Adam greatly satisfied and recomforted by these Relations and Promises descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery Sword waving behind them, and the Cherubim taking thir Stations to guard the Place.

PARADISE LOST.

A POEM

IN TWELVE BOOKS.



Paradise Lost.

BOOK I.



OF Mans First Disobedience, and the
Fruit

Of that Forbidden Tree, whose
mortal taste

Brought Death into the World, and all our woe,
With loss of *Eden*, till one greater Man
Restore us, and regain the blissful Seat,
Sing Heav'nly Muse, that on the secret top
Of *Oreb*, or of *Sinai*, didst inspire
That Shepherd, who first taught the chosen Seed,
In the Beginning how the Heav'ns and Earth
Rose out of *Chaos* : or if *Sion* Hill 10
Delight thee more, and *Siloa's* Brook that flow'd
Fast by the Oracle of God ; I thence
Invoke thy aid to my adventrous Song,
That with no middle flight intends to soar
Above th' *Aonian* Mount, while it pursues
Things unattempted yet in Prose or Rhime.
And chiefly Thou O Spirit, that dost prefer
Before all Temples th' upright heart and bu

Instruct me, for Thou know'st; Thou from the first
Wast present, and with mighty wings outspread
Dove-like satst brooding on the vast Abyss 21
And mad'st it pregnant: What in me is dark
Illumine, what is low raise and support;
That to the highth of this great Argument
I may assert Eternal Providence,
And justifie the wayes of God to men.

Say first, for Heav'n hides nothing from thy view
Nor the deep Tract of Hell, say first what cause
Mov'd our Grand Parents in that happy State,
Favour'd of Heav'n so highly, to fall off 30
From their Creator, and transgress his Will
For one restraint, Lords of the World besides?
Who first seduc'd them to that fowl revolt?
Th' infernal Serpent; he it was, whose guile
Stird up with Envy and Revenge, deceiv'd
The Mother of Mankind, what time his Pride
Had cast him out from Heav'n, with all his Host
Of Rebel Angels, by whose aid aspiring
To set himself in Glory above his Peers,
He trusted to have equal'd the most High, 40
If he oppos'd; and with ambitious aim
Against the Throne and Monarchy of God
Rais'd impious War in Heav'n and Battel proud
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' Ethereal Skie
With hideous ruine and combustion down
To bottomless perdition, there to dwell
In Adamantine Chains and penal Fire,
Who durst defie th' Omnipotent to Arms. 49
Nine times the Space that measures Day and Night

To mortal men, he with his horrid crew
Lay vanquish't, rowling in the fiery Gulfe
Confounded though immortal: But his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him; round he throws his baleful eyes
That witness'd huge affliction and dismay
Mixt with obdurate pride and stedfast hate:
At once as far as Angels kenn he views
The dismal Situation waste and wilde, 60
A Dungeon horrible, on all sides round
As one great Furnace flam'd, yet from those flames
No light, but rather darkness visible
Serv'd only to discover fights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery Deluge, fed
With ever-burning Sulphur unconsum'd:
Such place Eternal Justice had prepar'd 70
For those rebellious, here their Prison ordain'd
In utter darkness, and their portion set
As far remov'd from God and light of Heav'n
As from the Center thrice to th' utmost Pole.
O how unlike the place from whence they fell!
There the companions of his fall, o'erwhelm'd
With Floods and Whirlwinds of tempestuous fire,
He soon discerns, and weltring by his side
One next himself in power, and next in crime,
Long after known in *Palestine*, and nam'd 80
Bēēlzēbub. To whom th' Arch-Enemy,
And thence in Heav'n call'd Satan, with bold words

Instruct me, for Thou know'st; Thou from the first
Wast present, and with mighty wings outspread
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Long after known in *Palestine*, and nam'd 80
Bēēlzēbub. To whom th' Arch-Enemy,
And thence in Heav'n call'd Satan, with bold words

Breaking the horrid silence thus began.

If thou beeſt he; But O how fall'n! how chang'd
From him, who in the happy Realms of Light
Cloth'd with tranſcendent brightneſs didſt outſhine
Myriads though bright: If he whom mutual league,
United thoughts and counſels, equal hope,
And hazard in the Glorious Enterprize,
Joynd with me once, now miſery hath joynd 90
In equal ruin: into what Pit thou ſeeſt
From what highth fal'n, ſo much the ſtronger provd
He with his Thunder: and till then who knew
The force of thoſe dire Arms? yet not for thoſe
Nor what the Potent Victor in his rage
Can elſe inflict do I repent or change,
Though chang'd in outward luſtre; that fixt mind
And high diſdain, from ſence of injur'd merit,
That with the mightieſt rais'd me to contend,
And to the fierce contention brought along 100
Innumerable force of Spirits arm'd
That durſt diſlike his reign, and me preferring,
His utmoſt power with adverſe power oppos'd
In dubious Battel on the Plains of Heav'n,
And ſhook his throne. What though the field be loſt?
All is not loſt; the unconquerable Will,
And ſtudy of revenge, immortal hate,
And courage never to ſubmit or yield:
And what is elſe not to be overcome?
That Glory never ſhall his wrath or might 110
Extort from me. To bow and ſue for grace
With ſuppliant knee, and deifie his power
Who from the terrour of this Arm ſo late
Doubted his Empire, that were low indeed,

That were an ignominy and shame beneath
This downfall; since by Fate the strength of Gods
And this Empyrean substance cannot fail,
Since through experience of this great event
In Arms not worse, in foresight much advanc't,
We may with more successful hope resolve 120
To wage by force or guile eternal Warr
Irreconcilable, to our grand Foe,
Who now triumphs, and in th' excess of joy
Sole reigning holds the Tyranny of Heav'n.

So spake th' Apostate Angel, though in pain,
Vaunting aloud, but rackt with deep despaire:
And him thus answer'd soon his bold Compeer.

O Prince, O Chief of many Throned Powers,
That led th' imbattelld Seraphim to Warr
Under thy conduct, and in dreadful deeds 130
Fearless, endanger'd Heav'n's perpetual King;
And put to proof his high Supremacy,
Whether upheld by strength, or Chance, or Fate,
Too well I see and rue the dire event,
That with sad overthrow and foul defeat
Hath lost us Heav'n, and all this mighty Host
In horrible destruction laid thus low,
As far as Gods and Heav'nly Essences
Can Perish: [for the mind and spirit remains
Invincible, and vigour soon returns, 140
Though all our Glory extinct, and happy state
Here swallow'd up in endless misery.
But what if he our Conquerour, (whom I now
Of force believe Almighty, since no less
Then such could hav orepow'rd such force as ours)
Have left us this our spirit and strength intire

Strongly to suffer and support our pains,
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls
By right of Warr, what e're his business be 150
Here in the heart of Hell to work in Fire,
Or do his Errands in the gloomy Deep;
What can it then avail though yet we feel
Strength undiminisht, or eternal being
To undergo eternal punishment?

Whereto with speedy words th' Arch-fiend reply'd.

Fall'n Cherube, to be weak is miserable
Doing or Suffering: but of this be sure,
To do ought good never will be our task,
But ever to do ill our sole delight, 160
As being the contrary to his high will
Whom we resist. If then his Providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil;
Which oft times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destined aim.
But see the angry Victor hath recall'd
His Ministers of vengeance and pursuit 170
Back to the Gates of Heav'n: The Sulphurous Hail
Shot after us in storm, oreblown hath laid
The fiery Surge, that from the Precipice
Of Heav'n receiv'd us falling, and the Thunder,
Wing'd with red Lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless Deep.
Let us not slip th' occasion, whether scorn,

Or satiate fury yield it from our Foe.
Seest thou yon dreary Plain, forlorn and wilde,
The seat of desolation, voyd of light, 181
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves,
There rest, if any rest can harbour there,
And reassembling our afflicted Powers,
Consult how we may henceforth most offend
Our Enemy, our own loss how repair,
How overcome this dire Calamity,
What reinforcement we may gain from Hope,
If not what resolution from despare. 191

Thus Satan talking to his nearest Mate
With Head up-lift above the wave, and Eyes
That sparkling blaz'd, his other Parts besides
Prone on the Flood, extended long and large
Lay floating many a rood, in bulk as huge
As whom the Fables name of monstrous size,
Titanian, or *Earth-born*, that warr'd on *Jove*,
Briarios or *Typhon*, whom the Den
By ancient *Tarfus* held, or that Sea-beast 200
Leviathan, which God of all his works
Created hugest that swim th' Ocean stream:
Him haply slumbring on the *Norway* foam
The Pilot of some small night-founder'd Skiff,
Deeming some Island, oft, as Sea-men tell,
With fixed Anchor in his skaly rind
Moors by his side under the Lee, while Night
Invests the Sea, and wished Morn delays:
So stretcht out huge in length the Arch-fiend lay
Chain'd on the burning Lake, nor ever thence 210

Had ris'n or heav'd his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and enrag'd might see
How all his malice serv'd but to bring forth
Infinite goodness, grace and mercy shewn
On Man by him seduc't, but on himself 219
Treble confusion, wrath and vengeance pour'd.
Forthwith upright he rears from off the Pool
His mighty Stature; on each hand the flames
Drivn backward slope their pointing spires, & rowld
In billows, leave i'th' midst a horrid Vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky Air
That felt unusual weight, till on dry Land
He lights, if it were Land that ever burn'd
With solid, as the Lake with liquid fire;
And such appear'd in hue, as when the force 230
Of subterranean wind transports a Hill
Torn from *Pelorus*, or the shatter'd side
Of thundring *Ætna*, whose combustible
And fewel'd entrails thence conceiving Fire,
Sublim'd with Mineral fury, aid the Winds,
And leave a sing'd bottom all involv'd
With stench and smoak: Such resting found the sole
Of unblest feet. Him followed his next Mate,
Both glorying to have scap't the *Stygian* flood
As Gods, and by their own recover'd strength, 240
Not by the sufferance of supernal Power.

Is this the Region, this the Soil, the Clime,

Said then the loft Arch Angel, this the seat
That we must change for Heav'n, this mournful
For that celestial light? Be it so, since hee [gloom
Who now is Sovran can dispose and bid
What shall be right: fardest from him is best
Whom reason hath equall'd, force hath made supream
Above his equals. Farewel happy Fields
Where Joy for ever dwells: Hail horrors, hail
Infernal world, and thou profoundest Hell 251
Receive thy new Possessor: One who brings
A mind not to be chang'd by Place or Time.
The mind is its own place, and in it self
Can make a Heav'n of Hell, a Hell of Heav'n.
What matter where, if I be still the same,
And what I should be, all but less then hee
Whom Thunder hath made greater? Here at least
We shall be free; th' Almighty hath not built
Here for his envy, will not drive us hence: 260
Here we may reign secure, and in my choyce
To reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heav'n.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss
Lye thus astonisht on th' oblivious Pool,
And call them not to share with us their part
In this unhappy Mansion, or once more
With rallied Arms to try what may be yet
Regaind in Heav'n, or what more lost in Hell?

So *Satan* spake, and him *Bēëlzebub* 271
Thus answer'd. Leader of those Armies bright,
Which but th' Omnipotent none could have foyle,
If once they hear that voyce, their liveliest pledge

Of hope in fears and dangers, heard so oft
 In worst extreams, and on the perilous edge
 Of battel when it rag'd, in all assaults
 Their surest signal, they will soon resume
 New courage and revive, though now they lye
 Groveling and prostrate on yon Lake of Fire, 280
 As we erewhile, astounded and amaz'd,
 No wonder, fall'n such a pernicious highth.

He scarce had ceas't when the superiour Fiend
 Was moving toward the shore; his ponderous shield
 Ethereal temper, massy, large and round,
 Behind him cast; the broad circumference
 Hung on his shoulders like the Moon, whose Orb
 Through Optic Glass the *Tuscan* Artist views
 At Ev'ning from the top of *Fesale*,

Or in *Valdarno*, to descry new Lands, 290

Rivers or Mountains in her spotty Globe.
 His Spear, to equal which the tallest Pine
 Hewn on *Norwegian* hills, to be the Mast
 Of some great Ammiral, were but a wand,
 He walkt with to support uneasy steps
 Over the burning Marle, not like those steps
 On Heavens Azure, and the torrid Clime
 Smote on him fore besides, vaulted with Fire;
 Nathless he so endur'd, till on the Beach
 Of that inflamed Sea, he stood and call'd 300

His Legions, Angel Forms, who lay intrans't
 Thick as Autumnal Leaves that strow the Brooks
 In *Vallombrosa*, where th' *Etrurian* shades
 High overarch't imbowr; or scatterd sedge
 Afloat, when with fierce Winds *Orion* arm'd
 Hath vext the Red-Sea Coast, whose waves ore-
 threw

Bufiris and his *Memphian* Chivalrie,
While with perfidious hatred they purfu'd
The Sojourners of *Goshen*, who beheld
From the safe shore their floating *Carkases* 310
And broken Chariot Wheels, so thick bestrown
Abject and lost lay these, covering the Flood,
Under amazement of their hideous change.
He call'd so loud, that all the hollow Deep
Of Hell resounded. Princes, Potentates,
Warriors, the Flow'rs of Heav'n, once yours, now lost,
If such astonishment as this can sieze
Eternal spirits; or have ye chos'n this place
After the toyl of Battel to repose
Your wearied vertue, for the ease you find 320
To slumber here, as in the Vales of Heav'n?
Or in this abject posture have ye sworn
To adore the Conquerour? who now beholds
Cherube and Seraph rowling in the Flood
With scatter'd Arms and Ensigns, till anon
His swift pursuers from Heav'n Gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linked Thunderbolts
Transfix us to the bottom of this Gulfe.
Awake, arise, or be for ever fall'n. 330
They heard, and were abasht, and up they sprung
Upon the wing, as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceave the evil plight
In which they were, or the fierce pains not feel;
Yet to their Generals Voyce they soon obeyd
Innumerable. As when the potent Rod

Of *Amrams* Son in *Egypt*s evill day 339
Wav'd round the Coast, up call'd a pitchy cloud
Of *Locusts*, warping on the Eastern Wind,
That ore the Realm of impious *Pharaoh* hung
Like Night, and darken'd all the Land of *Nile* :
So numberless were those bad Angels seen
Hovering on wing under the Cope of Hell
'Twixt upper, nether, and surrounding Fires ;
Till, as a signal giv'n, th' uplifted Spear
Of their great Sultan waving to direct
Thir course, in even ballance down they light
On the firm brimstone, and fill all the Plain; 350
A multitude, like which the populous North
Pour'd never from her frozen loyns, to pass
Rhene or the *Danaw*, when her barbarous Sons
Came like a Deluge on the South, and spread
Beneath *Gibraltar* to the *Lybian* sands.
Forthwith from every Squadron and each Band
The Heads and Leaders thither hast where stood
Their great Commander; Godlike shapes and forms
Excelling human, Princely Dignities, 359
And Powers that earst in Heaven sat on Thrones ;
Though of their Names in heav'nly Records now
Be no memorial, blotted out and ras'd
By thir Rebellion, from the Books of Life.
Nor had they yet among the Sons of *Eve*
Got them new Names, till wandring ore the Earth,
Through Gods high sufferance for the tryal of man,
By falsities and lyes the greatest part
Of Mankind they corrupted to forsake
God their Creator, and th' invisible
Glory of him, that made them, to transform 370

His Temple right against the Temple of God
On that opprobrious Hill, and made his Grove
The pleasant Vally of *Hinnom*, *Tophet* thence
And black *Gehenna* call'd, the Type of Hell.
Next *Chemos*, th' obscene dread of *Moabs* Sons,
From *Aroer* to *Nebo*, and the wild
Of Southmost *Abarim*; in *Hesebon*
And *Horonaim*, *Seons* Realm, beyond
The flowry Dale of *Sibma* clad with Vines, 410
And *Eleale* to th' *Asphaltick* Pool.
Peor his other Name, when he entic'd
Israel in *Sittim* on their march from *Nile*
To do him wanton rites, which cost them woe.
Yet thence his lustful Orgies he enlarg'd
Even to that Hill of scandal, by the Grove
Of *Moloch* homicide, lust hard by hate;
Till good *Jofiah* drove them thence to Hell.
With these came they, who from the bordring flood
Of old *Euphrates* to the Brook that parts 420
Egypt from *Syrian* ground, had general Names
Of *Baalim* and *Ashtaroth*, those male,
These Feminine. For Spirits when they please
Can either Sex assume, or both; so soft
And uncompounded is their Essence pure,
Not ti'd or manacl'd with joynt or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose
Dilated or condens't, bright or obscure,
Can execute their aerie purposes, 430
And works of love or enmity fulfill.
For those the Race of *Israel* oft forsook
Their living strength, and unfrequented left

His righteous Altar, bowing lowly down
To bestial Gods ; for which their heads as low
Bow'd down in Battel, sunk before the Spear
Of despicable foes. With these in troop
Came *Astoreth*, whom the *Phœnicians* call'd
Astarte, Queen of Heav'n, with crescent Horns ;
To whose bright Image nightly by the Moon 440
Sidonian Virgins paid their Vows and Songs,
In *Sion* also not unsung, where stood
Her Temple on th' offensive Mountain, built
By that uxorious King, whose heart though large,
Beguil'd by fair Idolatresses, fell
To Idols foul. *Thammuz* came next behind,
Whose annual wound in *Lebanon* allur'd
The *Syrian* Damsels to lament his fate
In amorous ditties all a Summers day,
While smooth *Adonis* from his native Rock 450
Ran purple to the Sea, suppos'd with blood
Of *Thammuz* yearly wounded : the Love-tale
Infected *Sions* daughters with like heat,
Whose wanton passions in the sacred Porch
Ezekiel saw, when by the Vision led
His eye survey'd the dark Idolatries
Of alienated *Judah*. Next came one
Who mourn'd in earnest, when the Captive Ark
Maim'd his brute Image, head and hands lopt off
In his own Temple, on the grunsel edge, 460
Where he fell flat, and sham'd his Worshipers :
Dagon his Name; Sea Monster, upward Man

⁴⁵¹ *Ran purple*] "Occasioned doubtless by a sort of minium or red earth washed into the river by the violence of the rain." See *Maundrell's Travels*, p. 34.

And downward Fish : yet had his Temple high
Rear'd in *Azotus*, dreaded through the Coast
Of *Palestine*, in *Gath* and *Ascalon*,
And *Accaron* and *Gazas* frontier bounds.
Him follow'd *Rimmon*, whose delightful Seat
Was fair *Damascus*, on the fertil Banks
Of *Abbana* and *Pharphar*, lucid streams.
He also against the house of God was bold : 470
A Leper once he lost and gain'd a King,
Ahaz his sottish Conquerour, whom he drew
Gods Altar to disparage and displace
For one of *Syrian* mode, whereon to burn
His odious offerings, and adore the Gods
Whom he had vanquish'd. After these appear'd
A crew who under Names of old Renown,
Osiris, *Isis*, *Orus* and their Train
With monstrous shapes and sorceries abus'd
Fanatic *Egypt* and her Priests, to seek 480
Thir wandring Gods disguis'd in brutish forms
Rather then human. Nor did *Israel* scape
Th' infection when their borrow'd Gold compos'd
The Calf in *Oreb* : and the Rebel King
Doubl'd that sin in *Bethel* and in *Dan*,
Lik'ning his Maker to the Grazed Ox,
Jehovah, who in one Night when he pass'd
From *Egypt* marching, equal'd with one stroke
Both her first born and all her bleating Gods.
Belial came last, then whom a Spirit more lewd
Fell not from Heaven, or more gross to love 491
Vice for it self : To him no Temple stood
Or Altar smoak'd ; yet who more oft then hee
In Temples and at Altars, when the Priest

Turns Atheist, as did *Elys* Sons, who fill'd
With lust and violence the house of God.
In Courts and Palaces he also Reigns
And in luxurious Cities, where the noyse
Of riot ascends above thir loftiest Towrs,
And injury and outrage: And when Night 500
Darkens the Streets, then wander forth the Sons
Of *Belial*, flown with insolence and wine.
Witness the Streets of *Sodom*, and that night
In *Gibeah*, when hospitable *Dores*
Yielded thir Matrons to prevent worse rape.
These were the prime in order and in might;
The rest were long to tell, though far renown'd,
Th' *Ionian* Gods, of *Javans* Issue held
Gods, yet confest later then Heav'n and Earth
Thir boasted Parents; *Titan* Heav'ns first born 510
With his enormous brood, and birthright feis'd
By younger *Saturn*, he from mightier *Jove*
His own and *Rheas* Son like measure found;
So *Jove* usurping reign'd: these first in *Creet*
And *Ida* known, thence on the Snowy top
Of cold *Olympus* rul'd the middle Air
Thir highest Heav'n; or on the *Delphian* Cliff,
Or in *Dodona*, and through all the bounds
Of *Doric* Land; or who with *Saturn* old
Fled over *Adria* to th' *Hesperian* Fields, 520
And ore the *Celtic* roam'd the utmost Isles.
All these and more came flocking; but with looks
Down cast and damp, yet such wherein appear'd
Obscure som glimps of joy, to have found thir chief
Not in despair, to have found themselves not lost
In loss it self; which on his count'nance cast

Like doubtful hue : but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth not substance, gently rais'd
Their fainted courage, and dispel'd their fears. 530
Then strait commands that at the warlike sound
Of Trumpets loud and Clarions be uprear'd
His mighty Standard ; that proud honour claim'd
Azazel as his right, a Cherube tall :
Who forthwith from the glittering Staff unfurld
Th' Imperial Ensign, which full high advanc't
Shon like a Meteor streaming to the Wind
With Gemms and Golden lustre rich imblaz'd,
Seraphic arms and Trophies : all the while
Sonerous mettall blowing Martial sounds : 540
At which the universal Host upsent
A shout that tore Hells Concave, and beyond
Frighted the Reign of *Chaos* and old Night.
All in a moment through the gloom were seen
Ten thousand Banners rise into the Air
With Orient Colours waving : with them rose
A Forrest huge of Spears : and thronging Helms
Appear'd, and serried Shields in thick array
Of depth immeasurable : Anon they move
In perfect *Phalanx* to the *Dorian* mood 550
Of Flutes and soft Recorders ; such as rais'd
To highth of noblest temper Heros old
Arming to Battel, and in stead of rage
Deliberate valour breath'd, firm and unmov'd
With dread of death to flight or foul retreat,
Nor wanting power to mitigate and swage
With solemn touches, troubl'd thoughts, and chase
Anguish and doubt and fear and sorrow and pain

From mortal or immortal minds. Thus they
Breathing united force with fixed thought 560
Mov'd on in silence to soft Pipes that charm'd
Thir painful steps o're the burnt soyle; and now
Advanc't in view they stand, a horrid Front
Of dreadful length and dazzling Arms, in guise
Of Warriors old with order'd Spear and Shield,
Awaiting what command thir mighty Chief
Had to impose: He through the armed Files
Darts his experienc't eye, and soon traverse
The whole Battalion views, thir order due,
Thir visages and stature as of Gods, 570
Thir number last he summs. And now his heart
Distends with pride, and hardning in his strength
Glories: For never since created man,
Met such imbodied force, as nam'd with these
Could merit more than that small infantry
Warr'd on by Cranes: though all the Giant brood
Of *Phlegra* with th' Heroic Race were joyn'd
That fought at *Theb's* and *Ilium*, on each side
Mixt with auxiliar Gods; and what resounds
In Fable or *Romance* of *Uthers* Son 580
Begirt with *British* and *Armoric* Knights;
And all who since, Baptiz'd or Infidel
Jousted in *Aspramont* or *Montalban*,
Damasco, or *Marocco*, or *Trebisond*,
Or whom *Biserta* sent from *Afric* shore
When *Charlemain* with all his Peerage fell
By *Fontarabbia*. Thus far these beyond
Compare of mortal prowess, yet observ'd
Thir dread Commander: he above the rest
In shape and gesture proudly eminent 590

Stood like a Towr; his form had yet not lost
All her Original brightness, nor appear'd
Less then Arch Angel ruind, and th' excess
Of Glory obscur'd: As when the Sun new ris'n
Looks through the Horizontal misty Air
Shorn of his Beams, or from behind the Moon
In dim Eclips disastrous twilight sheds
On half the Nations, and with fear of change
Perplexes Monarchs. Dark'n'd so, yet shon
Above them all th' Arch Angel: but his face 600
Deep scars of Thunder had intrencht, and care
Sat on his faded cheek, but under Browes
Of dauntless courage, and considerate Pride
Waiting revenge: cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss) condemn'd
For ever now to have their lot in pain,
Millions of Spirits for his fault amerc't
Of Heav'n, and from Eternal Splendors flung 610
For his revolt, yet faithfull how they stood,
Thir Glory witherd. As when Heavens Fire
Hath scath'd the Forrest Oaks, or Mountain Pines,
With singed top their stately growth though bare
Stands on the blasted Heath. He now prepar'd
To speak; whereat their doubl'd Ranks they bend
From Wing to Wing, and half enclose him round
With all his Peers: attention held them mute.
Thrice he assayd, and thrice in spite of scorn, 619
Tears such as Angels weep, burst forth: at last
Words interwove with sighs found out their way.
O Myriads of immortal Spirits, O Powers

Matchless, but with th' Almighty ; and that strife
Was not inglorious, though th' event was dire,
As this place testifies, and this dire change
Hateful to utter : but what power of mind
Foreseeing or presaging, from the Depth
Of knowledge past or present, could have fear'd,
How such united force of Gods, how such
As stood like these, could ever know repulse ? 630
For who can yet beleave, though after loss,
That all these puissant Legions, whose exile
Hath emptied Heav'n, shall faile to re-ascend
Self-rais'd, and repossess their native seat.
For me, be witnesses all the Host of Heav'n,
If counsels different, or danger shun'd
By me, have lost our hopes. But he who reigns
Monarch in Heav'n, till then as one secure
Sat on his Throne, upheld by old repute,
Consent or custome, and his Regal State 640
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own
So as not either to provoke, or dread
New warr, provok't ; our better part remains
To work in close design, by fraud or guile
What force effected not : that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe. 649
Space may produce new Worlds ; whereof so rife
There went a fame in Heav'n that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the Sons of Heaven :

Thither, if but to prie, shall be perhaps
Our first eruption, thither or elsewhere :
For this Infernal Pit shall never hold
Cælestial Spirits in Bondage, nor th' Abyſſe
Long under darkneſs cover. But theſe thoughts
Full Counſel muſt mature : Peace is deſpaird, 660
For who can think Submiſſion ? Warr then, Warr
Open or underſtood muſt be reſolv'd.

He ſpake : and to confirm his words, out-ſlew
Millions of flaming ſwords, drawn from the thighs
Of mighty Cherubim ; the ſudden blaze
Far round illumin'd hell : highly they rag'd
Againſt the Higheſt, and fierce with graſped arms
Clash'd on their ſounding ſhields the din of war,
Hurling defiance toward the vault of Heav'n.

There ſtood a Hill not far whoſe grieſly top 670
Belch'd fire and rowling ſmoak ; the reſt entire
Shon with a gloſſie ſcurff, undoubted ſign
That in his womb was hid metallic Ore,
The work of Sulphur. Thither wing'd with ſpeed
A numerous Brigad haſten'd. As when bands
Of Pioners with Spade and Pickaxe arm'd
Forerun the Royal Camp, to trench a Field,
Or caſt a Rampart. *Mammon* led them on,
Mammon, the leaſt erected Spirit that fell
From heav'n, for ev'n in heav'n his looks & thoughts
Were always downward bent, admiring more 681
The riches of Heav'n's pavement, trod'n Gold,
Then aught divine or holy elſe enjoy'd
In viſion beatific : by him firſt
Men alſo, and by his ſuggeſtion taught,
Ranſack'd the Center, and with impious hands

Riff'd the bowels of thir mother Earth
For Treasures better hid. Soon had his crew
Op'nd into the Hill a spacious wound
And dig'd out ribs of Gold. Let none admire 690
That riches grow in Hell; that soyle may best
Deserve the pretious bane. And here let those
Who boast in mortal things, and wondring tell
Of *Babel*, and the works of *Memphian* Kings,
Learn how thir greatest Monuments of Fame,
And Strength and Art are easily outdone
By Spirits reprobate, and in an hour
What in an age they with incessant toyle
And hands innumerable scarce perform.
Nigh on the Plain in many cells prepar'd, 700
That underneath had veins of liquid fire
Sluc'd from the Lake, a second multitude
With wondrous Art founded the massie Ore,
Severing each kinde, and scum'd the Bullion dross:
A third as soon had form'd within the ground
A various mould, and from the boyling cells
By strange conveyance fill'd each hollow nook,
As in an Organ from one blast of wind
To many a row of Pipes the sound-board breaths.
A non out of the earth a Fabrick huge 710
Rose like an Exhalation, with the sound
Of Dulcet Symphonies and voices sweet,
Built like a Temple, where *Pilasters* round
Were set, and Doric pillars overlaid
With Golden Architrave; nor did there want
Cornice or Freeze, with bossy Sculptures grav'n,
The Roof was fretted Gold. Not *Babilon*,
Nor great *Alcairo* such magnificence

Equal'd in all thir glories, to inshrine
Belus or *Serapis* thir Gods, or feat 720
Thir Kings, when *Ægypt* with *Affyria* strove
In wealth and luxurie. Th' ascending pile
Stood fixt her stately highth, and strait the dores
Op'ning thir brazen foulds discover wide
Within, her ample spaces, o're the smooth
And level pavement: from the arched roof
Pendant by futtle Magic many a row
Of Starry Lamps and blazing Cressets fed
With *Naphtha* and *Asphaltus* yeilded light
As from a sky. The hasty multitude 730
Admiring enter'd, and the work some praise
And some the Architect: his hand was known
In Heav'n by many a Towred structure high,
Where Scepter'd Angels held thir residence,
And sat as Princes, whom the supreme King
Exalted to such power, and gave to rule,
Each in his Herarchie, the Orders bright.
Nor was his name unheard or unador'd
In ancient *Greece*; and in *Ausonian* land
Men call'd him *Mulciber*; and how he fell 740
From Heav'n, they fabl'd, thrown by angry *Jove*
Sheer o're the Chrystal Battlements: from Morn
To Noon he fell, from Noon to dewy Eve,
A Summers day; and with the setting Sun
Dropt from the Zenith like a falling Star,
On *Lemnos* th' *Ægean* Ile: thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor aught avail'd him now
To have built in Heav'n high Towrs; nor did he
By all his Engins, but was headlong sent [scape

With his industrious crew to build in hell.
Mean while the winged Haralds by command
Of Sovran power, with awful Ceremony
And Trumpets found throughout the Host proclaim
A solemn Council forthwith to be held
At *Pandæmonium*, the high Capital
Of Satan and his Peers : thir summons call'd
From every Band and squared Regiment
By place or choice the worthiest ; they anon
With hunderds and with thousands trooping came
Attended : all access was throng'd, the Gates 761
And Porches wide, but chief the spacious Hall
(Though like a cover'd field, where Champions bold
Wont ride in arm'd, and at the Soldans chair
Defi'd the best of *Panim* chivalry
To mortal combat or carrear with Lance)
Thick swarm'd, both on the ground and in the air,
Brusht with the hiss of rusling wings. As Bees
In spring time, when the Sun with *Taurus* rides,
Poure forth thir populous youth about the Hive
In clusters ; they among fresh dews and flowers
Flie to and fro, or on the smoothed Plank,
The suburb of thir Straw-built Cittadel,
New rub'd with Baume, expatiate and confer
Thir State affairs. So thick the aerie crowd
Swarm'd and were straitn'd ; till the Signal giv'n,
Behold a wonder ! they but now who seemd
In bigness to surpass Earths Giant Sons
Now less then smallest Dwarfs, in narrow room
Throng numberless, like that Pigmean Race 780
Beyond the *Indian* Mount, or Faerie Elves,
Whose midnight Revels, by a Forrest side

Or Fountain some belated Peasant fees,
Or dreams he sees, while over head the Moon
Sits Arbitrefs, and neerer to the Earth
Wheels her pale course, they on thir mirth & dance
Intent, with jocond Mufic charm his ear ;
At once with joy and fear his heart rebounds.
Thus incorporeal Spirits to smallest forms
Reduc'd thir shapes immense, and were at large,
Though without number still amidst the Hall 791
Of that infernal Court. But far within
And in thir own dimensions like themselves
The great Seraphic Lords and Cherubim
In close recess and secret conclave sat
A thousand Demy-Gods on golden seats,
Frequent and full. After short silence then
And summons read, the great consult began.

The End of the First Book.



Paradise Lost.

BOOK II.

HIGH on a Throne of Royal State, which
far
Outshon the wealth of *Ormus* and of *Ind*,
Or where the gorgeous East with richest hand
Showrs on her Kings *Barbaric* Pearl and Gold,
Satan exalted sat, by merit rais'd
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain Warr with Heav'n, and by success untaught
His proud imaginations thus displaid. 10

Powers and Dominions, Deities of Heav'n,
For since no deep within her gulf can hold
Immortal vigor, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent
Celestial vertues rising, will appear .
More glorious and more dread then from no fall,
And trust themselves to fear no second fate :
Mee though just right, and the fixt Laws of Heav'n
Did first create your Leader, next, free choice,
With what besides, in Counsel or in Fight, 20
Hath bin achiev'd of merit, yet this loss

Thus farr at least recover'd, hath much more
Establisht in a safe unenvied Throne
Yeilded with full consent. The happier state
In Heav'n, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Formost to stand against the Thunderers aime
Your bulwark, and condemns to greatest share
Of endless pain? where there is then no good 30
For which to strive, no strife can grow up there
From Faction; for none sure will claim in hell
Precedence, none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm Faith, and firm accord,
More then can be in Heav'n, we now return
To claim our just inheritance of old,
Surer to prosper then prosperity
Could have assur'd us; and by what best way, 40
Whether of open Warr or covert guile,
We now debate; who can advise, may speak.

He ceas'd, and next him *Moloch*, Scepter'd King
Stood up, the strongest and the fiercest Spirit
That fought in Heav'n; now fiercer by despair:
His trust was with th' Eternal to be deem'd
Equal in strength, and rather then be less
Car'd not to be at all; with that care lost
Went all his fear: of God, or Hell, or worse
He reckd not, and these words thereafter spake. 50

My sentence is for open Warr: Of Wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need, not now.

For while they sit contriving, shall the rest,
Millions that stand in Arms, and longing wait
The Signal to ascend, sit lingring here
Heav'n's fugitives, and for thir dwelling place
Accept this dark opprobrious Den of shame,
The Prison of his Tyranny who Reigns
By our delay? no, let us rather choose 60
Arm'd with Hell flames and fury all at once
O're Heav'n's high Towrs to force resistless way,
Turning our Tortures into horrid Arms
Against the Torturer; when to meet the noise
Of his Almighty Engin he shall hear
Infernal Thunder, and for Lightning see
Black fire and horror shot with equal rage
Among his Angels; and his Throne it self
Mixt with *Tartarean* Sulphur, and strange fire,
His own invented Torments. But perhaps 70
The way seems difficult and steep to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful Lake benumme not still,
That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse. Who but felt of late
When the fierce Foe hung on our brok'n Rear
Insulting, and pursu'd us through the Deep,
With what compulsion and laborious flight 80
We sunk thus low? Th' ascent is easie then;
Th' event is fear'd; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction: if there be in Hell
Fear to be worse destroy'd: what can be worse

Then to dwell here, driv'n out from blifs, condemn'd
In this abhorred deep to utter woe ;
Where pain of unextinguishable fire
Must exercise us without hope of end
The Vassals of his anger, when the Scourge 90
Inexorably, and the torturing houre
Calls us to Penance? More destroy'd then thus
We should be quite abolisht and expire.
What fear we then? what doubt we to incense
His utmost ire? which to the highth enrag'd,
Will either quite consume us, and reduce
To nothing this essential, happier farr
Then miserable to have eternal being :
Or if our substance be indeed Divine,
And cannot cease to be, we are at worst 100
On this side nothing; and by proof we feel
Our power sufficient to disturb his Heav'n,
And with perpetual inrodes to Allarme,
Though inaccessible, his fatal Throne :
Which if not Victory is yet Revenge.

He ended frowning, and his look denounc'd
Desperate revenge, and Battel dangerous
To less then Gods. On th' other side up rose
Belial, in act more graceful and humane ;
A fairer person lost not Heav'n; he seemd 110
For dignity compos'd and high exploit :
But all was false and hollow; though his Tongue
Dropt Manna; and could make the worse appear
The better reason, to perplex and dash
Maturest Counsels: for his thoughts were low ;
To vice industrious, but to Nobler deeds
Timorous and slothful: yet he pleas'd the eare,

And with perfwasive accent thus began.

I ſhould be much for open Warr, O Peers,
As not behind in hate; if what was urg'd 120
Main reaſon to perfwade immediate Warr,
Did not diſfwade me moſt, and ſeem to caſt
Ominous conjecture on the whole ſucceſs;
When he who moſt excels in fact of Arms,
In what he counſels and in what excels
Miſtruſtful, grounds his courage on deſpair
And utter diſſolution, as the ſcope
Of all his aim, after ſome dire revenge.
Firſt, what Revenge? the Towrs of Heav'n are fill'd
With Armed watch, that render all acceſs 130
Impregnable; oft on the bordering Deep
Encamp thir Legions, or with obſcure wing
Scout farr and wide into the Realm of night,
Scorning ſurprize. Or could we break our way
By force, and at our heels all Hell ſhould riſe
With blackeſt Infurrection, to confound
Heav'ns pureſt Light, yet our great Enemie
All incorruptible would on his Throne
Sit unpolluted, and th' Ethereal mould
Incapable of ſtain would ſoon expel 140
Her miſchief, and purge off the baſer fire
Victorious. Thus repulſ'd, our final hope
Is flat deſpair; we muſt exaſperate
Th' Almighty Victor to ſpend all his rage,
And that muſt end us, that muſt be our cure,
To be no more; ſad cure; for who would looſe,
Though full of pain, this intellectual being,
Thoſe thoughts that wander through Eternity,
To periſh rather, ſwallowd up and loſt

In the wide womb of uncreated night, 150
Devoid of sense and motion? and who knows,
Let this be good, whether our angry Foe
Can give it, or will ever? how he can
Is doubtful; that he never will is sure.
Will he, so wise, let loose at once his ire,
Belike through impotence, or unaware,
To give his Enemies thir wish, and end
Them in his anger, whom his anger saves
To punish endless? wherefore cease we then?
Say they who counsel Warr, we are decreed, 160
Reserv'd and destin'd to Eternal woe;
Whatever doing, what can we suffer more,
What can we suffer worse? is this then worst,
Thus sitting, thus consulting, thus in Arms?
What when we fled amain, pursu'd and strook
With Heav'n's afflicting Thunder, and besought
The Deep to shelter us? this Hell then seem'd
A refuge from those wounds: or when we lay
Chain'd on the burning Lake? that sure was worse.
What if the breath that kindl'd those grim fires
Awak'd should blow them into sevenfold rage 171
And plunge us in the Flames? or from above
Should intermitted vengeance Arme again
His red right hand to plague us? what if all
Her stores were op'n'd, and this Firmament
Of Hell should spout her Cataracts of Fire,
Impendent horrors, threatening hideous fall
One day upon our heads; while we perhaps
Designing or exhorting glorious Warr,
Caught in a fierie Tempest shall be hurl'd 180
Each on his rock transfixt, the sport and prey

Of racking whirlwinds, or for ever sunk
Under yon boyling Ocean, wrapt in Chains;
There to converse with everlasting groans,
Unrespited, unpitied, unrepreevd,
Ages of hopeles end; this would be worse.
Warr therefore, open or conceal'd, alike
My voice diffwades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? he from heav'ns highth
All these our motions vain, sees and derides; 191
Not more Almighty to resist our might
Then wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heav'n
Thus tramp'd, thus expell'd to suffer here
Chains & these Torments? better these then worse
By my advice; since fate inevitable
Subdues us, and Omnipotent Decree
The Victors will. To suffer, as to doe,
Our strength is equal, nor the Law unjust 200
That so ordains: this was at first resolv'd,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the Spear are bold
And vent'rous, if that fail them, shrink and fear
What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of thir Conquerour: This is now
Our doom; which if we can sustain and bear,
Our Supream Foe in time may much remit 210
His anger, and perhaps thus farr remov'd
Not mind us not offending, satisf'd
With what is punish't; whence these raging fires

Will slack'n, if his breath stir not thir flames.
Our purer essence then will overcome
Thir noxious vapour, or enur'd not feel,
Or chang'd at length, and to the place conformd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow milde, this darkness light,
Besides what hope the never-ending flight 221
Of future days may bring, what chance, what change
Worth waiting, since our present lot appears
For happy though but ill, for ill not worst,
If we procure not to our selves more woe.

Thus *Belial* with words cloath'd in reasons garb
Counsel'd ignoble ease, and peaceful sloath,
Not peace: and after him thus *Mammon* spake.

Either to disenthroned the King of Heav'n
We warr, if warr be best, or to regain 230
Our own right lost: him to unthroned we then
May hope, when everlasting Fate shall yeild
To fickle Chance, and *Chaos* judge the strife:
The former vain to hope argues as vain
The latter: for what place can be for us
Within Heav'n's bound, unless Heav'n's Lord supream
We overpower? Suppose he should relent
And publish Grace to all, on promise made
Of new Subjection; with what eyes could we
Stand in his presence humble, and receive 240
Strict Laws impos'd, to celebrate his Throne
With warbl'd Hymns, and to his Godhead sing
Forc't Halleluiahs; while he Lordly sits
Our envied Sovran, and his Altar breathes
Ambrosial Odours and Ambrosial Flowers,

Our servile offerings. This must be our task
In Heav'n, this our delight; how wearisome
Eternity so spent in worship paid
To whom we hate. Let us not then pursue
By force impossible, by leave obtain'd 250
Unacceptable, though in Heav'n, our state
Of splendid vassalage, but rather seek
Our own good from our selves, and from our own
Live to our selves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easie yoke
Of servile Pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse
We can create, and in what place so e're 260
Thrive under evil, and work ease out of pain
Through labour and endurance. This deep world
Of darkness do we dread? how oft amidst
Thick clouds and dark doth Heav'n's all-ruling Sire
Choose to reside, his Glory unobscur'd,
And with the Majesty of darkness round
Covers his Throne; from whence deep thunders roar
Must'ring thir rage, and Heav'n resembles Hell?
As he our Darkness, cannot we his Light
Imitate when we please? This Desert soile 270
Wants not her hidden lustre, Gems and Gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can Heav'n shew more?
Our torments also may in length of time
Become our Elements, these piercing Fires
As soft as now severe, our temper chang'd
Into their temper; which must needs remove

The sensible of pain. All things invite
To peaceful Counsels, and the settl'd State
Of order, how in safety best we may 280
Compose our present evils, with regard
Of what we are and where, dismissing quite
All thoughts of Warr: ye have what I advise.

He scarce had finisht, when such murmur fill'd
Th' Assembly, as when hollow Rocks retain
The sound of blustering winds, which all night long
Had rous'd the Sea, now with hoarse cadence lull
Sea-faring men orewatcht, whose Bark by chance
Or Pinnacle anchors in a craggy Bay
After the Tempest: Such applause was heard 290
As *Mammon* ended, and his Sentence pleas'd,
Advising peace: for such another Field
They dreaded worse then Hell: so much the fear
Of Thunder and the Sword of *Michael*
Wrought still within them; and no less desire
To found this nether Empire, which might rise
By pollicy, and long process of time,
In emulation opposite to Heav'n.

Which when *Bēēlzebub* perceiv'd, then whom,
Satan except, none higher sat, with grave 300
Aspect he rose, and in his rising seem'd
A Pillar of State; deep on his Front engraven
Deliberation sat and publick care;
And Princely counsel in his face yet shon,
Majestick though in ruin: sage he stood
With *Atlantean* shoulders fit to bear
The weight of mightiest Monarchies; his look
Drew audience and attention still as Night
Or Summers Noon-tide air, while thus he spake.

Thrones and imperial Powers, off-spring of
Ethereal Vertues ; or these Titles now [heav'n,
Must we renounce, and changing stile be call'd
Princes of Hell ? for so the popular vote
Inclines, here to continue, and build up here
A growing Empire ; doubtless ; while we dream,
And know not that the King of Heav'n hath doom'd
This place our dungeon, not our safe retreat
Beyond his Potent arm, to live exempt
From Heav'n's high jurisdiction, in new League
Banded against his Throne, but to remaine 320
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude : For he, be sure,
In highth or depth, still first and last will Reign
Sole King, and of his Kingdom loose no part
By our revolt, but over Hell extend
His Empire, and with Iron Scepter rule
Us here, as with his Golden those in Heav'n.
What fit we then projecting Peace and Warr ?
Warr hath determin'd us, and foild with loss 330
Irreparable ; tearms of peace yet none
Voutsaf't or fought ; for what peace will be giv'n
To us enslav'd, but custody severe,
And stripes, and arbitrary punishment
Inflicted ? and what peace can we return,
But to our power hostility and hate,
Untam'd reluctance, and revenge though slow,
Yet ever plotting how the Conquerour least
May reap his conquest, and may least rejoyce
In doing what we most in suffering feel ? 340
Nor will occasion want, nor shall we need

With dangerous expedition to invade
Heav'n, whose high walls fear no assault or Siege,
Or ambush from the Deep. What if we find
Some easier enterprize? There is a place
(If ancient and prophetic fame in Heav'n
Err not) another World, the happy seat
Of som new Race call'd *Man*, about this time
To be created like to us, though less
In power and excellence, but favour'd more 350
Of him who rules above; so was his will
Pronounc'd among the Gods, and by an Oath,
That shook Heav'n's whol circumference, confirm'd.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould,
Or substance, how endu'd, and what thir Power,
And where thir weakness, how attempted best,
By force or fittlety: Though Heav'n be shut,
And Heav'n's high Arbitrator sit secure
In his own strength, this place may lye expos'd
The utmost border of his Kingdom, left 361
To their defence who hold it: here perhaps
Som advantagious act may be achiev'd
By sudden onset, either with Hell fire
To waste his whole Creation, or possess
All as our own, and drive as we were driven,
The punie habitants, or if not drive,
Seduce them to our Party, that thir God
May prove thir foe, and with repenting hand
Abolish his own works. This would surpass 370
Common revenge, and interrupt his joy
In our Confusion, and our Joy upraise
In his disturbance; when his darling Sons

Hurl'd headlong to partake with us, shall curse
Thir frail Originals, and faded blifs,
Faded fo soon. Advise if this be worth
Attempting, or to fit in darknefs here
Hatching vain Empires. Thus *Bëëlzebub*
Pleaded his devilish Counsel, first devis'd
By *Satan*, and in part propos'd : for whence, 380
But from the Author of all ill could Spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creatour ? but thir spite still serves
His glory to augment. The bold design
Pleas'd highly thofe infernal States, and joy
Sparkl'd in all thir eyes ; with full affent
They vote : whereat his fpeech he thus renews.

Well have ye judg'd, well ended long debate,
Synod of Gods, and like to what ye are, 391
Great things resolv'd ; which from the loweft deep
Will once more lift us up, in fpight of Fate,
Neerer our ancient Seat ; perhaps in view
Ofthofe bright confines, whence with neighbouring
And opportune excursion we may chance [Arms
Re-enter Heav'n ; or elfe in fome milde Zone
Dwell not unvisited of Heav'ns fair Light
Secure, and at the brightning Orient beam
Purge off this gloom ; the foft delicious Air, 400
To heal the fcarr of thefe corrofive Fires
Shall breath her balme. But firft whom fhall we fend
In fearch of this new world, whom fhall we find
Sufficient ? who fhall tempt with wandring feet
The dark unbottom'd infinite Abyfs

And through the palpable obscure find out
 His uncouth way, or spread his aerie flight
 Upborn with indefatigable wings
 Over the vast abrupt, ere he arrive
 The happy Ile ; what strength, what art can then
 Suffice, or what evasion bear him safe 411
 Through the strict Senteries and Stations thick
 Of Angels watching round ? Here he had need
 All circumspection, and wee now no less
 Choice in our suffrage ; for on whom we send,
 The weight of all and our last hope relies.

This said, he sat ; and expectation held
 His look suspense, awaiting who appeer'd
 To second, or oppose, or undertake
 The perilous attempt ; but all sat mute, 420
 Pondering the danger with deep thoughts ; & each
 In others count'nance red his own dismay
 Astonisht : none among the choice and prime
 Of those Heav'n-warring Champions could be found
 So hardie as to proffer or accept
 Alone the dreadful voyage ; till at last
Satan, whom now transcendent glory rais'd
 Above his fellows, with Monarchal pride
 Conscious of highest worth, unmov'd thus spake.

O Progeny of Heav'n, Empyrean Thrones, 430
 With reason hath deep silence and demurr
 Seis'd us, though undismaid : long is the way
 And hard, that out of Hell leads up to Light ;
 Our prison strong, this huge convex of Fire,
 Outrageous to devour, immures us round
 Ninefold, and gates of burning Adamant
 Barr'd over us prohibit all egress.

These past, if any pass, the void profound
Of unessential Night receives him next
Wide gaping, and with utter loss of being 440
Threatens him, plung'd in that abortive gulf.
If thence he scape into what ever world,
Or unknown Region, what remains him less
Then unknown dangers and as hard escape.
But I should ill become this Throne, O Peers,
And this Imperial Sov'ranty, adorn'd
With splendor, arm'd with power, if aught propos'd
And judg'd of public moment, in the shape
Of difficulty or danger could deterre
Me from attempting. Wherefore do I assume 450
These Royalties, and not refuse to Reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who Reigns, and so much to him due
Of hazard more, as he above the rest
High honourd sits? Go therefore mighty powers,
Terror of Heav'n, though fall'n; intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tollerable; if there be cure or charm 460
To respite or deceive, or slack the pain
Of this ill Mansion: intermit no watch
Against a wakeful Foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all: this enterprize
None shall partake with me. Thus saying rose
The Monarch, and prevented all reply,
Prudent, least from his resolution rais'd
Others among the chief might offer now

(Certain to be refus'd) what erst they feard ; 470
And so refus'd might in opinion stand
His rivals, winning cheap the high repute
Which he through hazard huge must earn. But they
Dreaded not more th' adventure than his voice
Forbidding ; and at once with him they rose ;
Thir rising all at once was as the sound
Of Thunder heard remote. Towards him they bend
With awful reverence prone ; and as a God
Extoll him equal to the highest in Heav'n :
Nor fail'd they to expresse how much they prais'd,
That for the general safety he despis'd 481
His own : for neither do the Spirits damn'd
Loose all thir vertue ; least bad men should boast
Thir specious deeds on earth, which glory excites,
Or close ambition varnisht o're with zeal.
Thus they thir doubtful consultations dark
Ended rejoicing in thir matchless Chief :
As when from mountain tops the dusky clouds
Ascending, while the North wind sleeps, o'respread
Heav'n's chearful face, the lowring Element 490
Scowls ore the dark'nd lantskip Snow, or showre ;
If chance the radiant Sun with farewell sweet
Extend his ev'ning beam, the fields revive,
The birds thir notes renew, and bleating herds
Attest thir joy, that hill and valley rings.
O shame to men ! Devil with Devil damn'd
Firm concord holds, men onely disagree
Of Creatures rational, though under hope
Of heavenly Grace ; and God proclaiming peace,
Yet live in hatred, enmitie, and strife 500
Among themselves, and levie cruel warres,

Waſting the Earth, each other to deſtroy :
As if (which might induce us to accord)
Man had not helliſh foes anow beſides,
That day and night for his deſtruction waite.

The *Stygian* Councel thus diſſolv'd ; and forth
In order came the grand infernal Peers,
Midſt came thir mighty Paramount, and ſeemd
Alone th' Antagoniſt of Heav'n, nor leſs
Then Hells dread Emperour with pomp Supream,
And God-like imitated State ; him round 511
A Globe of fierie Seraphim incloſ'd
With bright imblazonrie, and horrent Arms.
Then of thir Seſſion ended they bid cry
With Trumpets regal ſound the great reſult :
Toward the four winds four ſpeedy Cherubim
Put to thir mouths the ſounding Alchymie
By Haralds voice explain'd : the hollow Abyſs
Heard farr and wide, and all the hoſt of Hell 519
With deafning ſhout, return'd them loud acclaim.
Thence more at eaſe thir minds and ſomewhat rais'd
By falſe preſumptuous hope, the ranged powers
Diſband, and wandring, each his ſeveral way
Pursues, as inclination or ſad choice
Leads him perplext, where he may likeliest find
Truce to his reſtleſs thoughts, and entertain
The irkſome hours, till his great Chief return.
Part on the Plain, or in the Air ſublime
Upon the wing, or in ſwift race contend,
As at th' Olympian Games or *Pythian* fields ; 530
Part curb thir fierie Steeds, or ſhun the Goal
With rapid wheels, or fronted Brigads form.
As when to warn proud Cities warr appears

Wag'd in the troubl'd Skie, and Armies rush
To Battel in the Clouds, before each Van
Prie forth the Aerie Knights, and couch thir spears
Till thickest Legions close; with feats of Arms
From either end of Heav'n the welkin burns.

Others with vast *Typhæan* rage more fell 539

Rend up both Rocks and Hills, and ride the Air
In whirlwind; Hell scarce holds the wilde uproar.

As when *Alcides* from *Oealia* Crown'd

With conquest, felt th' envenom'd robe, and tore

Through pain up by the roots *Theſſalian* Pines,

And *Lichas* from the top of *Oeta* threw

Into th' *Euboic* Sea. Others more milde,

Retreated in a filent valley, sing

With notes Angelical to many a Harp

Thir own Heroic deeds and hapless fall

By doom of Battel; and complain that Fate 550

Free Vertue should enthrall to Force or Chance.

Thir song was partial, but the harmony

(What could it less when Spirits immortal sing?)

Suspended Hell, and took with ravishment

The thronging audience. In discourse more sweet

(For Eloquence the Soul, Song charms the Sense,)

Others apart sat on a Hill retir'd,

In thoughts more elevate, and reason'd high

Of Providence, Foreknowledge, Will, and Fate,

Fixt Fate, free will, foreknowledge absolute, 560

And found no end, in wandring mazes lost.

Of good and evil much they argu'd then,

Of happiness and final misery,

Passion and Apathie, and glory and shame,

Vain wisdom all, and false Philosophie:

Yet with a pleasing forcerie could charm
Pain for a while or anguish, and excite
Fallacious hope, or arm th' obdured brest
With stubborn patience as with triple steel.
Another part in Squadrons and grofs Bands 570
On bold adventure to discover wide
That dismal world, if any Clime perhaps
Might yeild them easier habitation, bend
Four ways thir flying March, along the Banks
Of four infernal Rivers that disgorge
Into the burning Lake thir baleful streams ;
Abhorred *Styx* the flood of deadly hate,
Sad *Acheron* of sorrow, black and deep ;
Cocytus, nam'd of lamentation loud
Heard on the ruful stream ; fierce *Phlegeton* 580
Whose waves of torrent fire inflame with rage.
Farr off from these a slow and filent stream,
Lethe the River of Oblivion rouses
Her watrie Labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen Continent
Lies dark and wilde, beat with perpetual storms
Of Whirlwind and dire Hail, which on firm land
Thaws not, but gathers heap, and ruin seems 590
Of ancient pile ; all else deep snow and ice,
A gulf profound as that *Serbonian* Bog
Betwixt *Damiata* and mount *Cafius* old,
Where Armies whole have sunk: the parching Air
Burns froze, and cold performs th' effect of Fire.
Thither by harpy-footed Furies hail'd,
At certain revolutions all the damn'd

Are brought : and feel by turns the bitter change
Of fierce extreams, extreams by change more fierce,
From Beds of raging Fire to starve in Ice 600
Thir soft Ethereal warmth, and there to pine
Immovable, infixt, and frozen round,
Periods of time, thence hurried back to fire:
They ferry over this *Lethean* Sound
Both to and fro, thir sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to loose
In sweet forgetfulness all pain and woe,
All in one moment, and so neer the brink ;
But fate withstands, and to oppose th' attempt
Medusa with *Gorgonian* terror guards 611
The Ford, and of it self the water flies
All taste of living wight, as once it fled
The lip of *Tantalus*. Thus roving on
In confus'd march forlorn, th' adventurous Bands
With shuddring horror pale, and eyes agast
View'd first thir lamentable lot, and found
No rest : through many a dark and drearie Vaile
They pass'd, and many a Region dolorous,
O're many a Frozen, many a Fierie Alpe, 620
Rocks, Caves, Lakes, Fens, Bogs, Dens, and shades
of death,
A Universe of death, which God by curse
Created evil, for evil only good,
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Then Fables yet have feign'd, or fear conceiv'd,
Gorgons and *Hydras*, and *Chimeras* dire.

Mean while the Adversary of God and Man,
Satan with thoughts inflam'd of highest design,
Puts on swift wings, and toward the Gates of Hell
Explores his solitary flight ; som times
He scours the right hand coast, som times the left,
Now shaves with level wing the Deep, then soares
Up to the fiery concave touring high.
As when farr off at Sea a Fleet descri'd
Hangs in the Clouds, by *Æquinoctial* Winds
Close sailing from *Bengala*, or the Iles
Of *Ternate* and *Tidore*, whence Merchants bring
Thir spicie Drugs : they on the trading Flood 640
Through the wide *Ethiopian* to the Cape
Ply stemming nightly toward the Pole. So seem'd
Farr off the flying Fiend : at last appeer
Hell bounds high reaching to the horrid Roof,
And thrice threefold the Gates ; three folds were
Three Iron, three of Adamantine Rock, [Brafs
Impenitrable, impal'd with circling fire,
Yet unconsum'd. Before the Gates there sat
On either side a formidable shape ;
The one seem'd Woman to the waste, and fair,
But ended foul in many a scaly fould 651
Voluminous and vast, a Serpent arm'd
With mortal sting : about her middle round
A cry of Hell Hounds never ceasing bark'd
With wide *Cerberean* mouths full loud, and rung
A hideous Peal : yet, when they list, would creep,
If aught disturb'd thir noyse, into her wombe,
And kennel there, yet there still bark'd and howl'd
Within unseen. Farr less abhorrd then these
Vex'd *Scylla* bathing in the Sea that parts 660

Calabria from the hoarse *Trinacrian* shore :
Nor uglier follow the Night-Hag, when call'd
In secret, riding through the Air she comes
Lur'd with the smell of infant blood, to dance
With *Lapland* Witches, while the labouring Moon
Eclipses at thir charms. The other shape,
If shape it might be call'd that shape had none
Distinguishable in member, joynt, or limb,
Or substance might be call'd that shadow seem'd,
For each seem'd either ; black it stood as Night,
Fierce as ten Furies, terrible as Hell, 671
And shook a dreadful Dart ; what seem'd his head
The likeness of a Kingly Crown had on.

Satan was now at hand, and from his seat
The Monster moving onward came as fast,
With horrid strides, Hell trembled as he strode.
Th' undaunted Fiend what this might be admir'd,
Admir'd, not fear'd ; God and his Son except,
Created thing naught vallu'd he nor shun'd ;
And with disdainful look thus first began. 680

Whence and what art thou, execrable shape,
That dar'st, though grim and terrible, advance
Thy miscreated Front athwart my way
To yonder Gates ? through them I mean to pass,
That be assured, without leave askt of thee :
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with Spirits of Heav'n.

To whom the Goblin full of wrauth reply'd,
Art thou that Traitor Angel, art thou hee,
Who first broke peace in Heav'n and Faith, till then
Unbrok'n, and in proud rebellious Arms 691
Drew after him the third part of Heav'n's Sons

Conjur'd against the higheſt, for which both Thou
And they outcaſt from God, are here condemn'd
To waſte Eternal daies in woe and pain?
And reck'n'ſt thou thy ſelf with Spirits of Heav'n,
Hell-doomd, and breath'ſt defiance here and ſcorn,
Where I reign King, and to enrage thee more,
Thy King and Lord? Back to thy puniſhment,
False fugitive, and to thy ſpeed add wings, 700
Leaſt with a whip of Scorpions I purſue
Thy lingring, or with one ſtroke of this Dart
Strange horror ſeiſe thee, and pangs unfelt before.

So ſpake the grielſie terrour, and in ſhape,
So ſpeaking and ſo threatning, grew ten fold
More dreadful and deform: on th' other ſide
Incenc't with indignation *Satan* ſtood
Unterrifi'd, and like a Comet burn'd,
That fires the length of *Ophiucus* huge
In th' Artick Sky, and from his horrid hair 710
Shakes Peſtilence and Warr. Each at the Head
Level'd his deadly aime; thir fatall hands
No ſecond ſtroke intend, and ſuch a frown
Each caſt at th' other, as when two black Clouds
With Heav'n's Artillery fraught, come rattling on
Over the *Caspian*, then ſtand front to front
Hov'ring a ſpace, till Winds the ſignal blow
To joyn thir dark Encounter in mid air:
So frownd the mighty Combatants, that Hell
Grew darker at thir frown, ſo matcht they ſtood;
For never but once more was either like 721
To meet ſo great a foe: and now great deeds
Had been achiev'd, whereof all Hell had rung,
Had not the Snakie Sorcerers that ſat

Faſt by Hell Gate, and kept the fatal Key,
Riſ'n, and with hideous outcry ruſh'd between.

O Father, what intends thy hand, the cry'd,
Againſt thy only Son? What fury O Son,
Poſſeſſes thee to bend that mortal Dart
Againſt thy Fathers head? and know'ſt for whom;
For him who ſits above and laughs the while 731
At thee ordain'd his drudge, to execute
What e're his wrath, which he calls Juſtice, bids,
His wrath which one day will deſtroy ye both.

She ſpake, and at her words the helliſh Peſt
Forbore, then theſe to her *Satan* return'd :

So ſtrange thy outcry, and thy words ſo ſtrange
Thou interpoſeſt, that my ſudden hand
Prevented ſpares to tell thee yet by deeds
What it intends ; till firſt I know of thee, 740
What thing thou art, thus double-form'd, and why
In this infernal Vaile firſt met thou call'ſt
Me Father, and that Fantaſm call'ſt my Son ?
I know thee not, nor ever ſaw till now
Sight more deteſtable then him and thee.

T' whom thus the Portreſs of Hell Gate reply'd;
Haſt thou forgot me then, and do I ſeem
Now in thine eye ſo foul, once deem'd ſo fair
In Heav'n, when at th' Aſſembly, and in fight
Of all the Seraphim with thee combin'd 750
In bold conſpiracy againſt Heav'n's King,
All on a ſudden miſerable pain
Surpris'd thee, dim thine eyes, and dizzie ſwumm
In darkneſs, while thy head flames thick and faſt
Threw forth, till on the left ſide op'ning wide,
Likeſt to thee in ſhape and count'nance bright,

Then shining heav'nly fair, a Goddess arm'd
Out of thy head I sprung; amazement seiz'd
All th' Host of Heav'n; back they recoild affraid
At first, and call'd me *Sin*, and for a Sign 760
Portentous held me; but familiar grown,
I pleas'd, and with attractive graces won
The most averse, thee chiefly, who full oft
Thy self in me thy perfect image viewing
Becam'st enamour'd, and such joy thou took'st
With me in secret, that my womb conceiv'd
A growing burden. Mean while Warr arose,
And fields were fought in Heav'n; wherein remaind
(For what could else) to our Almighty Foe
Clear Victory, to our part loss and rout 770
Through all the Empyrean: down they fell
Driv'n headlong from the Pitch of Heaven, down
Into this Deep, and in the general fall
I also; at which time this powerful Key
Into my hand was giv'n, with charge to keep
These Gates for ever shut, which none can pass
Without my op'ning. Pensive here I sat
Alone, but long I sat not, till my womb
Pregnant by thee, and now excessive grown
Prodigious motion felt and rueful throes. 780
At last this odious offspring whom thou seest
Thine own begotten, breaking violent way
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemy
Forth issu'd, brandishing his fatal Dart
Made to destroy: I fled, and cry'd out *Death*;
Hell trembl'd at the hideous Name, and sigh'd

From all her Caves, and back refounded *Death*.
I fled, but he pursu'd (though more, it seems, 790
Inflam'd with lust then rage) and swifter far,
Me overtook his mother all dismaid,
And in embraces forcible and foule
Ingendring with me, of that rape begot
These yelling Monsters that with ceaseless cry
Surround me, as thou sawst, hourly conceiv'd
And hourly born, with sorrow infinite
To me, for when they list into the womb
That bred them they return, and howle and gnaw
My Bowels, their repast; then bursting forth 800
Afresh with conscious terrors vex me round,
That rest or intermission none I find.

Before mine eyes in opposition sits
Grim *Death* my Son and foe, who sets them on,
And me his Parent would full soon devour
For want of other prey, but that he knows
His end with mine involvd; and knows that I
Should prove a bitter Morfel, and his bane,
When ever that shall be; so Fate pronounc'd.
But thou O Father, I forewarn thee, shun 810
His deadly arrow; neither vainly hope
To be invulnerable in those bright Arms,
Though temper'd heav'nly, for that mortal dint,
Save he who reigns above, none can resist.

She finish'd, and the suttie Fiend his lore
Soon learnd, now milder, and thus answerd smooth.
Dear Daughter, since thou claim'st me for thy Sire,
And my fair Son here showst me, the dear pledge
Of dalliance had with thee in Heav'n, and joys
Then sweet, now sad to mention, through dire change

Befalln us unforeseen, unthought of, know 821
I come no enemie, but to set free
From out this dark and dismal house of pain,
Both him and thee, and all the heav'nly Host
Of Spirits that in our just pretences arm'd
Fell with us from on high : from them I go
This uncouth errand sole, and one for all
My self expose, with lonely steps to tread
Th' unfounded deep, & through the void immense
To search with wandering quest a place foretold 830
Should be, and, by concurring signs, ere now
Created vast and round, a place of bliss
In the Pourlieues of Heav'n, and therein plac't
A race of upstart Creatures, to supply
Perhaps our vacant room, though more remov'd,
Least Heav'n furcharg'd with potent multitude
Might hap to move new broiles : Be this or aught
Then this more secret now design'd, I haste
To know, and this once known, shall soon return,
And bring ye to the place where Thou and Death
Shall dwell at ease, and up and down unseen 841
Wing silently the buxom Air, imbalm'd
With odours ; there ye shall be fed and fill'd
Immeasurably, all things shall be your prey.
He ceas'd, for both seemd highly pleas'd, and Death
Grinn'd horrible a gaskly smile, to hear
His famine should be fill'd, and blest his mawe
Destin'd to that good hour : no less rejoyc'd
His mother bad, and thus bespake her Sire.

The key of this infernal Pit by due, 850
And by command of Heav'ns all-powerful King
I keep, by him forbidden to unlock

These Adamantine Gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'rematcht by living might.
But what ow I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of *Tartarus* profound,
To sit in hateful Office here confin'd,
Inhabitant of Heav'n, and heav'nlie-born, 860
Here in perpetual agonie and pain,
With terrors and with clamors compass'd round
Of mine own brood, that on my bowels feed:
Thou art my Father, thou my Author, thou
My being gav'st me; whom should I obey
But thee, whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease, where I shall Reign
At thy right hand voluptuous, as befits
Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal Key,
Sad instrument of all our woe, she took;
And towards the Gate rousing her bestial train,
Forthwith the huge Portcullis high up drew,
Which but her self not all the *Stygian* powers
Could once have mov'd; then in the key-hole turns
Th' intricate wards, and every Bolt and Bar
Of massie Iron or solid Rock with ease
Unfast'ns: (on a sudden op'n flie
With impetuous recoil and jarring sound 880
Th' infernal dores, and on thir hinges grate
Harsh thunder, that the lowest bottom shook
Of *Erebus*.) She op'nd, but to shut
Excel'd her power; the Gates wide op'n stood,

That with extended wings a Bannerd Host
Under spread Ensigns marching might pass through
With Horse and Chariots rankt in loose array ;
So wide they stood, and like a Furnace mouth
Cast forth redounding smoak and ruddy flame.
Before thir eyes in sudden view appear 890
The secrets of the hoarie deep, a dark
Illimitable Ocean without bound, [highth,
Without dimension, where length, breadth, and
And time and place are lost ; where eldest Night
And *Chaos*, Ancestors of Nature, hold
Eternal *Anarchie*, amidst the noise
Of endless warrs, and by confusion stand.
For hot, cold, moist, and dry, four Champions fierce
Strive here for Maistrie, and to Battel bring
Thir embryon Atoms ; they around the flag 900
Of each his faction, in thir several Clanns,
Light-arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous, unnumber'd as the Sands
Of *Barca* or *Cyrene's* torrid soil,
Levied to side with warring Winds, and poise
Thir lighter wings. To whom these most adhere,
Hee rules a moment ; *Chaos* Umpire sits,
And by decision more imbroiles the fray
By which he Reigns : next him high Arbiter
Chance governs all. Into this wilde Abyss, 910
The Womb of nature and perhaps her Grave,
Of neither Sea, nor Shore, nor Air, nor Fire,
But all these in thir pregnant causes mixt
Confus'dly, and which thus must ever fight,
Unless th' Almighty Maker them ordain
His dark materials to create more Worlds,

Into this wilde Abyſs the warie fiend
Stood on the brink of Hell and look'd a while,
Pondering his Voyage : for no narrow frith
He had to croſs. Nor was his eare leſs peal'd 920
With noiſes loud and ruinous (to compare
Great things with ſmall) then when *Bellona* ſtorms,
With all her battering Engines bent to raſe
Som Capital City, or leſs then if this frame
Of Heav'n were falling, and theſe Elements
In mutinie had from her Axle torn
The ſtedfaſt Earth. At laſt his Sail-broad Vannes
He ſpreads for flight, and in the ſurging ſinoak
Uplifted ſpurns the ground, thence many a League
As in a cloudy Chair aſcending rides 930
Audacious, but that feat ſoon failing, meets
A vaſt vacuitie : all unawares
Fluttring his pennons vain plumb down he drops
Ten thouſand fadom deep, and to this hour
Down had been falling, had not by ill chance
The ſtrong rebuff of ſom tumultuous cloud
Inſtinct with Fire and Nitre hurried him
As many miles aloft : that furie ſtay'd,
Quencht in a Boggie *Syrtis*, neither Sea,
Nor good dry Land : nigh founderd on he fares,
Treading the crude conſiſtence, half on foot, 941
Half flying ; behoves him now both Oare and Saile.
As when a Gryfon through the Wilderneſs
With winged courſe ore Hill or moarie Dale,
Purſues the *Arimaſpian*, who by ſtelth
Had from his wakeful cuſtody purloind
The guarded Gold : So eagerly the fiend [rare,
Ore bog or ſteep, through ſtrait, rough, denſe, or

With head, hands, wings, or feet pursues his way,
And swims or sinks, or wades, or creeps, or flies :
At length a universal hubbub wilde 951
Of stunning sounds and voices all confus'd
Born through the hollow dark assaults his eare
With loudest vehemence : thither he plyes,
Undaunted to meet there what ever power
Or Spirit of the nethermost Abyss
Might in that noise reside, of whom to ask
Which way the neereſt coast of darkneſs lyes
Bordering on light; when ſtrait behold the Throne
Of *Chaos*, and his dark Pavilion ſpread 960
Wide on the waſteful Deep; with him Enthron'd
Sat Sable-veſted Night, eldeſt of things,
The conſort of his Reign; and by them ſtood
Orcus and *Ades*, and the dreaded name
Of *Demogorgon*; Rumour next and Chance,
And Tumult and Confuſion all imbroild,
And Diſcord with a thouſand various mouths.

T' whom *Satan* turning boldly, thus. Ye Powers
And Spirits of this nethermoſt Abyss,
Chaos and *ancient Night*, I come no Spie, 970
With purpoſe to explore or to diſturb
The ſecrets of your Realm, but by conſtraint
Wandering this darkſome deſart, as my way
Lies through your ſpacious Empire up to light,
Alone, and without guide, half loſt, I ſeek
What readieſt path leads where your gloomie bounds
Conſine with Heav'n; or if ſom other place
From your Dominion won, th' Ethereal King
Poſſeſſes lately, thither to arrive
I travel this profound, direct my courſe; 980

Directed, no mean recompence it brings
To your behoof, if I that Region loft,
All ufurpation thence expell'd, reduce
To her original darknefs and your fway
(Which is my prefent journey) and once more
Erect the Standerd there of *ancient Night* ;
Yours be th' advantage all, mine the revenge.

Thus *Satan* ; and him thus the Anarch old
With faultring fpeech and viſage incompos'd
Anſwer'd. I know thee, ſtranger, who thou art,
That mighty leading Angel, who of late 991
Made head againſt Heav'n's King, though over-
thrown.

I ſaw and heard, for ſuch a numerous hoſt
Fled not in ſilence through the frighted deep
With ruin upon ruin, rout on rout,
Confuſion worſe confounded ; and Heav'n Gates
Pourd out by millions her victorious Bands
Purſuing. I upon my Frontieres here
Keep refidence ; if all I can will ſerve,
That little which is left ſo to defend 1000
Encroacht on ſtill through our intestine broiles
Weakning the Scepter of old Night : firſt Hell
Your dungeon ſtretching far and wide beneath ;
Now lately Heaven and Earth, another World
Hung ore my Realm, link'd in a golden Chain
To that ſide Heav'n from whence your Legions fell :
If that way be your walk, you have not farr ;
So much the neerer danger ; goe and ſpeed ;
Havock and ſpoil and ruin are my gain.

He ceas'd ; and *Satan* ſtaid not to reply, 1010
But glad that now his Sea ſhould find a ſhore,

With fresh alacritie and force renew'd
Springs upward like a Pyramid of fire
Into the wilde Expanse, and through the shock
Of fighting Elements, on all sides round
Environ'd wins his way; harder beset
And more endanger'd, then when *Argo* pass'd
Through *Bosporus* betwixt the justling Rocks:
Or when *Ulysses* on the Larbord shunn'd
Charybdis, and by th' other whirlpool steard. 1020
So he with difficulty and labour hard
Mov'd on, with difficulty and labour hee;
But hee once past, soon after when man fell,
Strange alteration! Sin and Death amain
Following his track, such was the will of Heav'n,
Pav'd after him a broad and beat'n way
Over the dark Abyss, whose boiling Gulf
Tamely endur'd a Bridge of wondrous length
From Hell continu'd reaching th' utmost Orbe
Of this frail World; by which the Spirits perverse
With easie intercourse pass to and fro 1031
To tempt or punish mortals, except whom
God and good Angels guard by special grace.
But now at last the sacred influence
Of light appears, and from the walls of Heav'n
Shoots farr into the bosom of dim Night
A glimmering dawn; here Nature first begins
Her fardest verge, and *Chaos* to retire
As from her outmost works a brok'n foe
With tumult less and with less hostile din, 1040
That *Satan* with less toil, and now with ease
Wafts on the calmer wave by dubious light
And like a weather-beaten Vessel holds

Gladly the Port, though Shrouds and Tackle torn;
Or in the emptier waste, resembling Air,
Weighs his spread wings, at leasure to behold
Farr off th' Empyreal Heav'n, extended wide
In circuit, undetermind square or round,
With Opal Towrs and Battlements adorn'd
Of living Saphire, once his native Seat; 1050
And fast by hanging in a golden Chain
This pendant world, in bigness as a Starr
Of smallest Magnitude close by the Moon.
Thither full fraught with mischievous revenge,
Accurst, and in a curst hour he hies.

The End of the Second Book.



Paradise Lost.

BOOK III.

FAIL holy light, offspring of Heav'n first-born,
Or of th' Eternal Coeternal beam
May I express thee unblam'd? since God is light,
And never but in unapproach'd light
Dwelt from Eternitie, dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather pure Ethereal stream,
Whose Fountain who shall tell? before the Sun,
Before the Heavens thou wert, and at the voice
Of God, as with a Mantle didst invest 10
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I re-visit now with bolder wing,
Escap't the *Stygian* Pool, though long detain'd
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne
With other notes then to th' *Orphean* Lyre
I sung of *Chaos* and *Eternal Night*,
Taught by the heav'nly Muse to venture down
The dark descent, and up to reascend, 20
Though hard and rare: thee I revisit safe,

And feel thy sovran vital Lamp; but thou
Revisit'st not these eyes, that rowle in vain
To find thy piercing ray, and find no dawn;
So thicke a drop serene hath quencht thir Orbs,
Or dim suffusion veild. Yet not the more
Cease I to wander where the Muses haunt
Cleer Spring, or shadie Grove, or Sunnie Hill,
Smit with the love of sacred song; but chief
Thee *Sion* and the flowrie Brooks beneath 30
That wash thy hallowd feet, and warbling flow,
Nightly I visit: nor somtimes forget
Those other two equal'd with me in Fate,
So were I equal'd with them in renown,
Blind *Thamyris* and blind *Mæonides*,
And *Tiresias* and *Phineus* Prophets old.
Then feed on thoughts, that voluntarie move
Harmonious numbers; as the wakeful Bird
Sings darkling, and in shadiest Covert hid
Tunes her nocturnal Note. Thus with the Year
Seasons return, but not to me returns 41
Day, or the sweet approach of Ev'n or Morn,
Or sight of vernal bloom, or Summers Rose,
Or flocks, or herds, or human face divine;
But cloud in steed, and ever-during dark
Surrounds me, from the chearful waies of men
Cut off, and for the Book of knowledg fair
Presented with a Universal blanc
Of Natures works to mee expung'd and ras'd,
And wisdom at one entrance quite shut out. 50
So much the rather thou Celestial light
Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all mist from thence

Purge and disperse, that I may see and tell
Of things invifible to mortal fight.

Now had the Almighty Father from above,
From the pure Emphyrean where he fits
High Thron'd above all highth, bent down his eye,
His own works and their works at once to view :
About him all the Sanctities of Heaven 60
Stood thick as Starrs, and from his fight receiv'd
Beatitude paſt utterance ; on his right
The radiant image of his Glory ſat,
His onely Son ; On Earth he firſt beheld
Our two firſt Parents, yet the onely two
Of mankind, in the happie Garden plac't,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivald love
In bliſful ſolitude ; he then ſurvey'd
Hell and the Gulf between, and *Satan* there 70
Coaſting the wall of Heav'n on this ſide Night
In the dun Air ſublime, and ready now
To ſtoop with wearied wings, and willing feet
On the bare outside of this World, that ſeem'd
Firm land imboſom'd without Firmament,
Uncertain which, in Ocean or in Air.
Him God beholding from his proſpect high,
Wherein paſt, preſent, future he beholds,
Thus to his onely Son foreſeeing ſpake.

Onely begotten Son, ſeeſt thou what rage 80
Transports our adverſarie, whom no bounds
Preſcrib'd, no barrs of Hell, nor all the chains
Heapt on him there, nor yet the main Abyſs
Wide interrupt can hold ; ſo bent he ſeems
On deſperat revenge, that ſhall redound

Upon his own rebellious head. And now
Through all restraint broke loose he wings his way
Not farr off Heav'n, in the Precincts of light,
Directly towards the new created World,
And Man there plac't, with purpose to assay 90
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert;
For man will heark'n to his glozing lyes,
And easily transgress the sole Command,
Sole pledge of his obedience: So will fall
Hee and his faithless Progenie: whose fault?
Whose but his own? ingrate, he had of mee
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all th' Ethereal Powers 100
And Spirits, both them who stood & them who faild;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have givn sincere
Of true allegiance, constant Faith or Love,
Where onely what they needs must do, appeard,
Not what they would? what praise could they re-
What pleasure I from such obedience paid, [ceive?
When Will and Reason (Reason also is choice)
Useless and vain, of freedom both despoild,
Made passive both, had servd necessitie, 110
Not mee. They therefore as to right belongd,
So were created, nor can justly accuse
Thir maker, or thir making, or thir Fate;
As if Predestination over-rul'd
Thir will, dispos'd by absolute Decree
Or high foreknowledge; they themselves decreed
Thir own revolt, not I: if I foreknew,

Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown.
So without least impulse or shadow of Fate, 120
Or aught by me immutable foreseen,
They trespass, Authors to themselves in all
Both what they judge and what they choose; for so
I form'd them free, and free they must remain,
Till they enthrall themselves: I else must change
Thir nature, and revoke the high Decree
Unchangeable, Eternal, which ordain'd
Thir freedom, they themselves ordain'd thir fall.
The first sort by thir own suggestion fell, 129
Self-tempted, self-deprav'd: Man falls deceiv'd
By the other first: Man therefore shall find grace,
The other none: in Mercy and Justice both,
Through Heav'n and Earth, so shall my glorie excel,
But Mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
All Heav'n, and in the blessed Spirits elect
Sense of new joy ineffable diffus'd:
Beyond compare the Son of God was seen
Most glorious, in him all his Father shon
Substantially express'd, and in his face 140
Divine compassion visibly appeerd,
Love without end, and without measure Grace,
Which uttering thus he to his Father spake.

O Father, gracious was that word which clos'd
Thy sovran sentence, that Man should find grace;
For which both Heav'n and Earth shall high extoll
Thy praises, with th' innumerable sound
Of Hymns and sacred Songs, wherewith thy Throne
Encompass'd shall resound thee ever blest.

For should Man finally be lost, should Man 150
Thy creature late so lov'd, thy youngest Son
Fall circumvented thus by fraud, though joynd
With his own folly? that be from thee farr,
That farr be from thee, Father, who art Judge
Of all things made, and judgest onely right.
Or shall the Adversarie thus obtain
His end, and frustrate thine, shall he fulfill
His malice, and thy goodness bring to naught,
Or proud return though to his heavier doom,
Yet with revenge accomplish't and to Hell 160
Draw after him the whole Race of mankind,
By him corrupted? or wilt thou thy self
Abolish thy Creation, and unmake,
For him, what for thy glorie thou hast made?
So should thy goodness and thy greatness both
Be questiond and blasphem'd without defence.

To whom the great Creatour thus reply'd.
O Son, in whom my Soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might, 170
All hast thou spok'n as my thoughts are, all
As my Eternal purpose hath decreed:
Man shall not quite be lost, but sav'd who will,
Yet not of will in him, but grace in me
Freely voutsaft; once more I will renew
His lapsed powers, though forfeit and enthrall'd
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail 180
His fall'n condition is, and to me ow

All his deliv'rance, and to none but me.
Some I have chosen of peculiar grace
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warnd
Thir sinful state, and to appease betimes
Th' incens'd Deitie, while offerd grace
Invites; for I will cleer thir senses dark,
What may suffice, and soft'n stonie hearts
To pray, repent, and bring obedience due. 190
To prayer, repentance, and obedience due,
Though but endevord with sincere intent,
Mine eare shall not be slow, mine eye not shut.
And I will place within them as a guide
My Umpire *Conscience*, whom if they will hear,
Light after light well us'd they shall attain,
And to the end persisting, safe arrive.
This my long sufferance and my day of grace
They who neglect and scorn, shall never taste;
But hard be hard'nd, blind be blinded more, 200
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.
But yet all is not don; Man disobeying,
Disloyal breaks his fealtie, and sinns
Against the high Supremacie of Heav'n,
Affecting God-head, and so loosing all,
To expiate his Treason hath naught left,
But to destruction sacred and devote,
He with his whole posteritie must die,
Die hee or Justice must; unless for him 210
Som other able, and as willing, pay
The rigid satisfaction, death for death.
Say Heav'nly Powers, where shall we find such love,

Which of ye will be mortal to redeem
Mans mortal crime, and just th' unjust to save,
Dwels in all Heaven charitie so deare?

He ask'd, but all the Heav'nly Quire stood mute,
And silence was in Heav'n: on mans behalf
Patron or Intercessor none appeerd,
Much less that durst upon his own head draw
The deadly forfeiture, and ransom set. 221
And now without redemption all mankind
Must have bin lost, adjudg'd to Death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwels of love divine,
His dearest mediation thus renewd.

Father, thy word is past, man shall find grace;
And shall grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all 230
Comes unprevented, unimplor'd, unsought,
Happie for man, so coming; he her aide
Can never seek, once dead in sins and lost;
Attonement for himself or offering meet,
Indebted and undon, hath none to bring:
Behold mee then, mee for him, life for life
I offer, on mee let thine anger fall;
Account mee man; I for his sake will leave
Thy bosom, and this glorie next to thee
Freely put off, and for him lastly die 240
Well pleas'd, on me let Death wreck all his rage;
Under his gloomie power I shall not long
Lie vanquisht; thou hast givn me to possess
Life in my self for ever, by thee I live,
Though now to Death I yeild, and am his due

All that of me can die, yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted Soule
For ever with corruption there to dwell;
But I shall rise Victorious, and subdue 250
My Vanquisher, spoild of his vanted spoile;
Death his deaths wound shall then receive, & stoop
Inglorious, of his mortall sting disarm'd.
I through the ample Air in Triumph high
Shall lead Hell Captive maugre Hell, and show
The powers of darkness bound. Thou at the fight
Pleas'd, out of Heaven shalt look down and smile,
While by thee rais'd I ruin all my Foes,
Death last, and with his Carcasses glut the Grave:
Then with the multitude of my redeem'd 260
Shall enter Heaven long absent, and returne,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assur'd,
And reconcilment; wrauth shall be no more
Thenceforth, but in thy presence Joy entire.

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal love
To mortal men, above which only shon
Filial obedience: as a sacrifice
Glad to be offer'd, he attends the will 270
Of his great Father. Admiration seisd
All Heav'n, what this might mean, & whither tend
Wondring; but soon th' Almighty thus reply'd:

O thou in Heav'n and Earth the only peace
Found out for mankind under wrauth, O thou
My sole complacence! well thou know'st how dear,
To me are all my works, nor Man the least

Though last created, that for him I spare
Thee from my bosom and right hand, to save,
By loosing thee a while, the whole Race lost. 280
Thou therefore whom thou only canst redeeme,
Thir Nature also to thy Nature joyne ;
And be thy self Man among men on Earth,
Made flesh, when time shall be, of Virgin seed,
By wondrous birth : Be thou in *Adams* room
The Head of all mankind, though *Adams* Son.
As in him perish all men, so in thee
As from a second root shall be restor'd,
As many as are restor'd, without thee none.
His crime makes guiltie all his Sons, thy merit
Imputed shall absolve them who renounce 291
Thir own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfie for Man, be judg'd and die,
And dying rise, and rising with him raise
His Brethren, ransomd with his own dear life.
So Heav'nly love shal outdoo Hellish hate,
Giving to death, and dying to redeeme,
So dearly to redeem what Hellish hate 300
So easily destroy'd, and still destroyes
In those who, when they may, accept not grace.
Nor shalt thou by descending to assume
Mans Nature, les'n or degrade thine owne.
Because thou hast, though Thron'd in highest bliss
Equal to God, and equally enjoying
God-like fruition, quitted all to save
A World from utter loss, and hast been found
By Merit more then Birthright Son of God,

Found worthiest to be so by being Good, 310
Farr more then Great or High; because in thee
Love hath abounded more then Glory abounds,
Therefore thy Humiliation shall exalt
With thee thy Manhood also to this Throne;
Here shalt thou sit incarnate, here shalt Reigne
Both God and Man, Son both of God and Man,
Anointed universal King; all Power
I give thee, reign for ever, and assume
Thy Merits; under thee as Head Supream
Thrones, Princedoms, Powers, Dominions I reduce:
All knees to thee shall bow, of them that bide 321
In Heaven, or Earth, or under Earth in Hell;
When thou attended gloriously from Heav'n
Shalt in the Skie appeer, and from thee send
The summoning Arch-Angels to proclaime
Thy dread Tribunal: forthwith from all Windes
The living, and forthwith the cited dead
Of all past Ages to the general Doom
Shall hast'n, such a peal shall rouse thir sleep.
Then all thy Saints assembl'd, thou shalt judge
Bad men and Angels, they arraignd shall sink 331
Beneath thy Sentence; Hell, her numbers full,
Thenceforth shall be for ever shut. Mean while
The World shall burn, and from her ashes spring
New Heav'n and Earth, wherein the just shall
And after all thir tribulations long [dwell
See golden days, fruitful of golden deeds,
With Joy and Love triumphing, and fair Truth.
Then thou thy regal Scepter shalt lay by,
For regal Scepter then no more shall need, 340
God shall be All in All. But all ye Gods,

Adore him, who to compass all this dies,
Adore the Son, and honour him as mee.

No sooner had th' Almighty ceas't, but all
The multitude of Angels with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy, Heav'n rung.
With Jubilee, and loud Hosannas fill'd
Th' eternal Regions: lowly reverent
Towards either Throne they bow, & to the ground
With solemn adoration down they cast 35¹
Thir Crowns inwove with Amarant and Gold,
Immortal Amarant, a Flour which once
In Paradise, fast by the Tree of Life
Began to bloom, but soon for mans offence
To Heav'n remov'd where first it grew, there grows,
And flours aloft shading the Fount of Life,
And where the river of Bliss through midst of Heavn
Rowls o're *Elisian* Flours her Amber stream;
With these that never fade the Spirits Elect 36⁰
Bind thir resplendent locks inwreath'd with beams,
Now in loose Garlands thick thrown off, the bright
Pavement that like a Sea of Jasper shon
Impurpl'd with Celestial Roses smil'd.
Then Crown'd again thir gold'n Harps they took,
Harps ever tun'd, that glittering by their side
Like Quivers hung, and with Præamble sweet
Of charming symphonie they introduce
Thir sacred Song, and waken raptures high;
No voice exempt, no voice but well could joine
Melodious part, such concord is in Heav'n. 37¹

Thee Father first they sung Omnipotent,
Immutable, Immortal, Infinite,

Eternal King ; thee Author of all being,
Fountain of Light, thy self invifible
Amidft the glorious brightnefs where thou fit'ft
Thron'd inacceffible, but when thou fhad'ft
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant Shrine,
Dark with exceffive bright thy fkirts appear, 380
Yet dazle Heav'n, that brighteft Seraphim
Approach not, but with both wings veil thir eyes.
Thee next they fang of all Creation firft,
Begotten Son, Divine Similitude,
In whose confpicious count'nance, without cloud
Made vifible, th' Almighty Father fhines,
Whom elfe no Creature can behold ; on thee
Imprefst the effulgence of his Glorie abides,
Transfus'd on thee his ample Spirit refts.
Hee Heav'n of Heavens and all the Powers therein
By thee created, and by thee threw down 391
Th' aspiring Dominations : thou that day
Thy Fathers dreadful Thunder didft not spare,
Nor ftop thy flaming Chariot wheels, that fhook
Heav'ns everlafting Frame, while o're the necks
Thou drov'ft of warring Angels difarraid.
Back from purfuit thy Powers with loud acclaime
Thee only extold, Son of thy Fathers might,
To execute fierce vengeance on his foes, 399
Not fo on Man ; him through their malice fall'n,
Father of Mercie and Grace, thou didft not doome
So ftrictly, but much more to pitie encline :
No fooner did thy dear and onely Son
Perceive thee purpos'd not to doom frail Man
So ftrictly, but much more to pitie enclin'd,

He to appease thy wrauth, and end the strife
Of Mercy and Justice in thy face discern'd,
Regardless of the Bliss wherein hee sat
Second to thee, offerd himself to die
For mans offence. O unexempl'd love, 410
Love no where to be found less then Divine!
Hail Son of God, Saviour of Men, thy Name
Shall be the copious matter of my Song
Henceforth, and never shall my Harp thy praise
Forget, nor from thy Fathers praise disjoine.

Thus they in Heav'n, above the starry Sphear,
Thir happie hours in joy and hymning spent.
Mean while upon the firm opacous Globe
Of this round World, whose first convex divides
The luminous inferior Orbs, enclos'd 420
From *Chaos* and th' inroad of Darknes old,
Satan alighted walks: a Globe farr off
It seem'd, now seems a boundless Continent
Dark, waste, and wild, under the frown of Night
Starless expos'd, and ever-threatening storms
Of *Chaos* blustering round, inclement skie;
Save on that side which from the wall of Heav'n
Though distant farr som small reflection gainses
Of glimmering air less vext with tempest loud:
Here walk'd the Fiend at large in spacious field.
As when a Vultur on *Imaus* bred, 431
Whose snowie ridge the roving *Tartar* bounds,
Dislodging from a Region scarce of prey
To gorge the flesh of Lambs or yeanling Kids
On Hills where Flocks are fed, flies toward the
Of *Ganges* or *Hydaspes*, *Indian* streams; [Springs
But in his way lights on the barren plaines

Of *Sericana*, where *Chineses* drive
With Sails and Wind thir canie Waggon's light :
So on this windie Sea of Land, the Fiend 440
Walk'd up and down alone bent on his prey,
Alone, for other Creature in this place
Living or liveless to be found was none,
None yet, but store hereafter from the earth
Up hither like Aereal vapours flew
Of all things transitorie and vain, when Sin
With vanity had filld the works of men :
Both all things vain, and all who in vain things
Built thir fond hopes of Glorie or lasting fame,
Or happiness in this or th' other life ; 450
All who have thir reward on Earth, the fruits
Of painful Superstition and blind Zeal,
Naught seeking but the praise of men, here find
Fit retribution, emptie as thir deeds ;
All th' unaccomplisht works of Natures hand,
Abortive, monstrous, or unkindly mixt,
Dissolv'd on earth, fleet hither, and in vain,
Till final dissolution, wander here, [dreamd ;
Not in the neighbouring Moon, as some have
Those argent Fields more likely habitants, 460
Translated Saints, or middle Spirits hold
Betwixt th' Angelical and Human kinde :
Hither of ill-joynd Sons and Daughters born
First from the ancient World those Giants came
With many a vain exploit, though then renown'd :
The builders next of *Babel* on the Plain
Of *Sennaar*, and still with vain designe
New *Babels*, had they wherewithall, would build :
Others came single ; hee who to be deemd

A God, leap'd fondly into *Ætna* flames, 470
Empedocles, and hee who to enjoy
Plato's Elyfium, leap'd into the Sea,
Cleombrotus, and many more too long,
Embryos and Idiots, Eremites and Friers
White, Black and Grey, with all thir trumperie.
Here Pilgrims roam, that stray'd so farr to seek
In *Golgotha* him dead, who lives in Heav'n;
And they who to be sure of Paradise
Dying put on the weeds of *Dominic*,
Or in *Franciscan* think to pass disguis'd; 480
They pass the Planets seven, and pass the fixt,
And that CrySTALLINE Sphear whose ballance weighs
The Trepidation talkt, and that first mov'd;
And now Saint *Peter* at Heav'ns Wicket seems
To wait them with his Keys, and now at foot
Of Heav'ns ascent they lift thir Feet, when loe
A violent cross wind from either Coast
Blows them transverse ten thousand Leagues awry
Into the devious Air; then might ye see 489
Cowles, Hoods and Habits with thir wearers tost
And flutterd into Raggs, then Reliques, Beads,
Indulgences, Dispenses, Pardons, Bulls,
The sport of Winds: all these upwhirld aloft
Fly o're the backside of the World farr off
Into a *Limbo* large and broad, since calld
The Paradise of Fools, to few unknown
Long after, now unpeopl'd, and untrod;
All this dark Globe the Fiend found as he pass'd,
And long he wanderd, till at last a gleame
Of dawning light turnd thither-ward in haste 500
His travell'd steps; farr distant hee descries

Ascending by degrees magnificent
Up to the wall of Heaven a Structure high,
At top whereof, but farr more rich appeerd
The work as of a Kingly Palace Gate
With Frontispice of Diamond and Gold
Imbellisht, thick with sparkling orient Gemmes
The Portal shon, inimitable on Earth
By Model, or by shading Pencil drawn.
The Stairs were such as whereon *Jacob* saw 510
Angels ascending and descending, bands
Of Guardians bright, when he from *Esau* fled
To *Padan-Aram* in the field of *Luz*,
Dreaming by night under the open Skie,
And waking cri'd, This is the Gate of Heav'n.
Each Stair mysteriously was meant, nor stood
There alwaies, but drawn up to Heav'n sometimes
Viewless, and underneath a bright Sea flow'd
Of Jasper, or of liquid Pearle, whereon
Who after came from Earth, sayling arriv'd, 520
Wafted by Angels, or flew o're the Lake
Rapt in a Chariot drawn by fiery Steeds.
The Stairs were then let down, whether to dare
The Fiend by easie ascent, or aggravate
His sad exclusion from the dores of Bliss.
Direct against which op'nd from beneath,
Just o're the blisful seat of Paradise,
A passage down to th' Earth, a passage wide,
Wider by farr then that of after-times
Over Mount *Sion*, and, though that were large,
Over the *Promis'd Land* to God so dear, 531
By which, to visit oft those happy Tribes,
On high behests his Angels to and fro

Pass'd frequent, and his eye with choice regard
From *Paneas* the fount of *Jordans* flood
To *Bëersaba*, where the *Holy Land*
Borders on *Ægypt* and the *Arabian* shoare ;
So wide the op'ning seemd, where bounds were set
To darknes, such as bound the Ocean wave.

Satan from hence now on the lower stair 540

That scal'd by steps of Gold to Heav'n Gate
Looks down with wonder at the sudden view
Of all this World at once. As when a Scout
Through dark and desert wayes with peril gone
All night ; at last by break of chearful dawne
Obtains the brow of some high-climbing Hill,
Which to his eye discovers unaware
The goodly prospect of some forein land
First-seen, or some renown'd Metropolis
With glistering Spires and Pinnacles adorn'd, 550
Which now the Rising Sun guilds with his beams.
Such wonder seis'd, though after Heaven seen,
The Spirit maligne, but much more envy seis'd
At sight of all this World beheld so faire.

Round he surveys, and well might, where he stood
So high above the circling Canopie
Of Nights extended shade ; from Eastern Point
Of *Libra* to the fleecie Starr that bears
Andromeda farr off *Atlantick* Seas

Beyond th' *Horizon* ; then from Pole to Pole 560
He views in bredth, and without longer pause
Down right into the Worlds first Region throws
His flight precipitant, and windes with ease
Through the pure marble Air his oblique way
Amongst innumerable Starrs, that shon

Stars distant, but nigh hand seemd other Worlds,
Or other Worlds they seemd, or happy Iles,
Like those *Hesperian* Gardens fam'd of old,
Fortunate Fields, and Groves and flourie Vales,
Thrice happy Iles, but who dwelt happy there
He stayd not to enquire : above them all 571
The golden Sun in splendor likest Heaven
Allur'd his eye : Thither his course he bends
Through the calm Firmament ; but up or downe
By center, or eccentric, hard to tell,
Or Longitude, where the great Luminarie
Alooff the vulgar Constellations thick,
That from his Lordly eye keep distance due,
Dispenses Light from farr ; they as they move 579
Thir Sarry dance in numbers that compute [Lamp
Days, months, and years, towards his all-chearing
Turn swift their various motions, or are turnd
By his Magnetic beam, that gently warms
The Univers, and to each inward part
With gentle penetration, though unseen,
Shoots invisible vertue even to the deep :
So wondrously was set his Station bright.
There lands the Fiend, a spot like which perhaps
Astronomer in the Sun's lucent Orbe
Through his glaz'd Optic Tube yet never saw. 590
The place he found beyond expreffion bright,
Compar'd with aught on Earth, Medal or Stone ;
Not all parts like, but all alike informd
With radiant light, as glowing Iron with fire ;
If mettall, part seemd Gold, part Silver cleer ;
If stone, Carbuncle most or Chrysolite,
Rubie or Topaz, to the Twelve that shon

In *Aarons* Brestplate, and a stone besides
Imagind rather oft then elfewhere seen,
That stone, or like to that which here below 600
Philosophers in vain so long have sought,
In vain, though by thir powerful Art they binde
Volatil *Hermes*, and call up unbound
In various shapes old *Proteus* from the Sea,
Draind through a Limbec to his Native forme.
What wonder then if fields and regions here
Breathe forth *Elixir* pure, and Rivers run
Potable Gold, when with one vertuous touch
Th' Arch-chimic Sun so farr from us remote
Produces with Terrestrial Humor mixt 610
Here in the dark so many precious things
Of colour glorious and effect so rare?
Here matter new to gaze the Devil met
Undazl'd, farr and wide his eye commands,
For fight no obstacle found here, nor shade,
But all Sun-shine, as when his Beams at Noon
Culminate from th' *Æquator*, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall, and the Aire,
No where so cleer, sharp'nd his vifual ray 620
To objects distant farr, whereby he soon
Saw within kenn a glorious Angel stand,
The same whom *John* saw also in the Sun:
His back was turnd, but not his brightness hid;
Of beaming sunnie Raies, a golden tiar
Circl'd his Head, nor less his Locks behind
Illustrious on his Shoulders fledge with wings
Lay waving round; on som great charge imploy'd
Hee seemd, or fixt in cogitation deep.

Glad was the Spirit impure ; as now in hope 630
To find who might direct his wandring flight
To Paradise the happie feat of Man,
His journies end and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay :
And now a stripling Cherube he appeers,
Not of the prime, yet such as in his face
Youth smil'd Celestial, and to every Limb
Sutable grace diffus'd, so well he feign'd ;
Under a Coronet his flowing haire 640
In curls on either cheek plaid, wings he wore
Of many a colourd plume sprinkl'd with Gold,
His habit fit for speed succinct, and held
Before his decent steps a Silver wand.
He drew not nigh unheard, the Angel bright,
Ere he drew nigh, his radiant visage turnd,
Admonisht by his eare, and strait was known
Th' Arch-Angel *Uriel*, one of the seav'n
Who in Gods presence, neereest to his Throne
Stand ready at command, and are his Eyes 650
That run through all the Heav'ns, or down to th' Earth
Bear his swift errands over moist and dry,
O're Sea and Land : him *Satan* thus accostes.

Uriel, for thou of those seav'n Spirits that stand
In sight of Gods high Throne, gloriously bright,
The first are wont his great authentic will
Interpreter through highest Heav'n to bring,
Where all his Sons thy Embassie attend ;
And here art likeliest by supream decree
Like honour to obtain, and as his Eye 660
To visit oft this new Creation round ;

Unspeakable desire to see, and know
All these his wondrous works, but chiefly Man,
His chief delight and favour, him for whom
All these his works so wondrous he ordaind,
Hath brought me from the Quires of Cherubim
Alone thus wandring. Brightest Seraph tell
In which of all these shining Orbes hath Man
His fixed seat, or fixed seat hath none,
But all these shining Orbes his choice to dwell;
That I may find him, and with secret gaze, 671
Or open admiration him behold
On whom the great Creator hath bestowd
Worlds, and on whom hath all these graces powrd;
That both in him and all things, as is meet,
The Universal Maker we may praise;
Who justly hath drivn out his Rebell Foes
To deepest Hell, and to repair that loss
Created this new happie Race of Men
To serve him better: wise are all his wayes. 680

So spake the false dissembler unperceivd;
For neither Man nor Angel can discern
Hypocrisie, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heav'n and Earth:
And oft though wisdom wake, suspicion sleeps
At wisdoms Gate, and to simplicitie
Resigns her charge, while goodness thinks no ill
Where no ill seems: Which now for once beguil'd
Uriel, though Regent of the Sun, and held 690
The sharpest sighted Spirit of all in Heav'n;
Who to the fraudulent Impostor foule
In his uprightness answer thus returnd.

Faire Angel, thy desire which tends to know
The works of God, thereby to glorifie
The great Work-Maister, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy Empyrean Mansion thus alone,
To witness with thine eyes what some perhaps
Contented with report heare onely in heav'n : 701
For wonderful indeed are all his works,
Pleasant to know; and worthiest to be all
Had in remembrance alwayes with delight;
But what created mind can comprehend
Thir number, or the wisdom infinite *
That brought them forth, but hid thir causes deep.
I saw when at his Word the formless Mass,
This worlds material mould, came to a heap :
Confusion heard his voice, and wilde uproar 710
Stood rul'd, stood vast infinitude confin'd ;
Till at his second bidding darkness fled,
Light shon, and order from disorder sprung :
Swift to thir several Quarters hasted then
The cumbrous Elements, Earth, Flood, Aire, Fire,
And this Ethereal quintessence of Heav'n
Flew upward, spirited with various forms,
That rowld orbicular, and turnd to Starrs
Numberless, as thou seest, and how they move ;
Each had his place appointed, each his course,
The rest in circuit walles this Universe. 721
Look downward on that Globe whose hither side
With light from hence, though but reflected, shines;
That place is Earth the seat of Man, that light
His day, which else as th' other Hemisphere

Night would invade, but there the neighbouring
(So call that opposite fair Starr) her aide [Moon
Timely interposes, and her monthly round
Still ending, still renewing through mid Heav'n,
With borrowd light her countenance triform
Hence fills and empties to enlighten the Earth,
And in her pale dominion checks the night. 731
That spot to which I point is *Paradise*,
Adams abode, those loftie shades his Bowre.
Thy way thou canst not miss, me mine requires.

Thus said, he turnd, and *Satan* bowing low,
As to superior Spirits is wont in Heav'n,
Where honour due and reverence none neglects,
Took leave, and toward the coast of Earth beneath,
Down from th' Ecliptic, sped with hop'd success,
Throws his steep flight in many an Aerie wheele,
Nor staid, till on *Niphates* top he lights. 741

The End of the Third Book.



Paradise Lost.

BOOK IV.



FOR that warning voice, which he who
saw
Th' *Apocalyps*, heard cry in Heaven a-
loud,

Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
Wo to the inhabitants on Earth! that now,
While time was, our first Parents had bin warnd
The coming of thir secret foe, and scap'd
Haply so scap'd his mortal snare ; for now
Satan, now first inflam'd with rage, came down,
The Tempter ere th' Accuser of man-kind, 10
To wreck on innocent frail man his loss
Of that first Battel, and his flight to Hell :
Yet not rejoycing in his speed, though bold,
Far off and fearless, nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rowling, boiles in his tumultuous brest,
And like a devillish Engine back recoiles
Upon himself ; horror and doubt distract
His troubl'd thoughts, and from the bottom stirr
The Hell within him, for within him Hell 20
He brings, and round about him, nor from Hell

One step no more then from himself can fly
By change of place: Now conscience wakes despair
That slumberd, wakes the bitter memorie
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
Sometimes towards *Eden* which now in his view
Lay pleasant, his grievd look he fixes sad,
Sometimes towards Heav'n and the full-blazing Sun,
Which now sat high in his Meridian Towre: 30
Then much revolving, thus in sighs began.

O thou that with surpassing Glory crown'd,
Look'st from thy sole Dominion like the God
Of this new World; at whose sight all the Starrs
Hide thir diminish'd heads; to thee I call,
But with no friendly voice, and add thy name
O Sun, to tell thee how I hate thy beams
That bring to my remembrance from what state
I fell, how glorious once above thy Spheare; 39
Till Pride and worse Ambition threw me down
Warring in Heav'n against Heav'n's matchless King:
Ah wherefore! he deserv'd no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less then to afford him praise,
The easiest recompence, and pay him thanks,
How due! yet all his good prov'd ill in me,
And wrought but malice; lifted up so high
I sdeind subjection, and thought one step higher
Would set me highest, and in a moment quit 51
The debt immense of endless gratitude,
So burthensome, still paying, still to ow;

Forgetful what from him I still receivd,
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and dischargd; what burden then?
O had his powerful Destiny ordaind
Me some inferiour Angel, I had stood
Then happie; no unbounded hope had rais'd 60
Ambition. Yet why not? som other Power
As great might have aspir'd, and me though mean
Drawn to his part; but other Powers as great
Fell not, but stand unshak'n, from within
Or from without, to all temptations arm'd.
Hadst thou the same free Will and Power to stand?
Thou hadst: whom hast thou then or what to accuse,
But Heav'n's free Love dealt equally to all?
Be then his Love accurst, since love or hate,
To me alike, it deals eternal woe. 70
Nay curs'd be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I flie
Infinite wrauth, and infinite despaire?
Which way I flie is Hell; my self am Hell;
And in the lowest deep a lower deep
Still threatning to devour me opens wide,
To which the Hell I suffer seems a Heav'n.
O then at last relent: is there no place
Left for Repentance, none for Pardon left? 80
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduc'd
With other promises and other vaunts *here*
Then to submit, boasting I could subdue

Th' Omnipotent. Ay me, they little know
How dearly I abide that boast so vaine,
Under what torments inwardly I groane :
While they adore me on the Throne of Hell,
With Diadem and Scepter high advanc't 90
The lower still I fall, onely supream
In miserie ; such joy Ambition findes.
But say I could repent and could obtaine
By Act of Grace my former state ; how soon
Would highth recal high thoughts, how soon unsay
What feign'd submission swore : ease would recant
Vows made in pain, as violent and void.
For never can true reconcilement grow
Where wounds of deadly hate have peirc'd so deep :
Which would but lead me to a worse relapse, 100
And heavier fall : so should I purchase deare
Short intermission bought with double smart.
This knows my punisher ; therefore as farr
From granting hee, as I from begging peace :
All hope excluded thus, behold in stead
Of us out-cast, exil'd, his new delight,
Mankind created, and for him this World.
So farwel Hope, and with Hope farwel Fear,
Farwel Remorse : all Good to me is lost ;
Evil be thou my Good ; by thee at least 110
Divided Empire with Heav'ns King I hold
By thee, and more then half perhaps will reigne ;
As Man ere long, and this new World shall know.
Thuswhile he spake, each passion dimm'd his face
Thrice chang'd with pale, ire, envie and despair,
Which marr'd his borrow'd visage, and betraid
Him counterfet, if any eye beheld.

For heav'nly mindes from such distempers foule
Are ever cleer. Whereof hee soon aware,
Each perturbation smoothe'd with outward calme,
Artificer of fraud; and was the first 121
That practis'd falshood under faintly shew,
Deep malice to conceale, couch't with revenge:
Yet not enough had practis'd to deceive
Uriel once warnd; whose eye pursu'd him down
The way he went, and on th' *Assyrian* mount
Saw him disfigur'd, more then could befall
Spirit of happie sort: his gestures fierce
He markd and mad demeanour, then alone,
As he suppos'd, all unobserv'd, unseen. 130
So on he fares, and to the border comes
Of *Eden*, where delicious *Paradise*,
Now nearer, Crowns with her enclosure green,
As with a rural mound the champain head
Of a steep wilderネス, whose hairie sides
With thicket overgrown, grottesque and wilde,
Access deni'd; and over head up grew
Insuperable highth of loftiest shade,
Cedar, and Pine, and Firr, and branching Palm,
A Silvan Scene, and as the ranks ascend 140
Shade above shade, a woodie Theatre
Of stateliest view. Yet higher then thir tops
The verdurous wall of *Paradise* up sprung:
Which to our general Sire gave prospect large
Into his neather Empire neighbouring round.
And higher then that Wall a circling row
Of goodliest Trees loaden with fairest Fruit,
Blossoms and Fruits at once of golden hue
Appeerd, with gay enameld colours mixt:

On which the Sun more glad impress'd his beams
 Then in fair Evening Cloud, or humid Bow, 151
 When God hath shew'd the earth; so lovely seem'd
 That Lantkip: And of pure now purer aire
 Meets his approach, and to the heart inspires
 Vernal delight and joy, able to drive
 All sadness but despair: now gentle gales
 Fanning thir odoriferous wings disperse
 Native perfumes, and whisper whence they stole
 Those balmie spoiles. As when to them who saile
 Beyond the *Cape of Hope*, and now are past 160
Mozambic, off at Sea North-East windes blow
Sabeen Odours from the spicie shoare
 Of *Arabie* the blest, with such delay [League
 Well pleas'd they slack thir course, and many a
 Cheard with the grateful smell old Ocean smiles.
 So entertain'd those odorous sweets the Fiend
 Who came thir bane, though with them better
 Than *Asmodeus* with the fishie fume, [pleas'd
 That drove him, though enamour'd, from the Spouse
 Of *Tobits* Son, and with a vengeance sent 170
 From *Media* post to *Egypt*, there fast bound.

Now to th' ascent of that steep savage Hill
Satan had journied on, pensive and slow;
 But further way found none, so thick entwin'd,
 As one continu'd brake, the undergrowth
 Of shrubs and tangling bushes had perplex'd
 All path of Man or Beast that past that way:
 One Gate there onely was, and that look'd East
 On th' other side: which when th' arch-fellon saw
 Due entrance he disdain'd, and in contempt, 180
 At one slight bound high overleap'd all bound

Of Hill or highest Wall, and sheer within
Lights on his feet. As when a prowling Wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where Shepherds pen thir Flocks at eve
In hurdld Cotes amid the field secure,
Leaps o're the fence with ease into the Fould:
Or as a Thief bent to unhoord the cash
Of some rich Burgher, whose substantial dores,
Cross-barred and bolted fast, fear no assault, 190
In at the window climbs, or o're the tiles;
So clomb this first grand Thief into Gods Fould:
So since into his Church lewd Hirelings clombe.
Thence up he flew, and on the Tree of Life,
The middle Tree and highest there that grew,
Sat like a Cormorant; yet not true Life
Thereby regained, but sat devising Death
To them who liv'd; nor on the vertue thought
Of that life-giving Plant, but only us'd
For prospect, what well us'd had bin the pledge
Of immortalitie. So little knows 201
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to thir meanest use.
Beneath him with new wonder now he views
To all delight of human sense expos'd
In narrow room Natures whole wealth, yea more,
A Heaven on Earth: for blisful Paradise
Of God the Garden was, by him in the East
Of *Eden* planted; *Eden* stretchd her Line 210
From *Auran* Eastward to the Royal Towrs
Of great *Seleucia*, built by *Grecian* Kings,
Or where the Sons of *Eden* long before

Dwelt in *Telassar* : in this pleasant soile
His farr more pleasant Garden God ordaind ;
Out of the fertil ground he caus'd to grow
All Trees of noblest kind for sight, smell, taste ;
And all amid them stood the Tree of Life,
High eminent, blooming Ambrosial Fruit
Of vegetable Gold ; and next to Life 220
Our Death the Tree of Knowledge grew fast by,
Knowledge of Good bought dear by knowing ill.
Southward through *Eden* went a River large,
Nor chang'd his course, but through the shaggie hill
Pass'd underneath ingulft, for God had thrown
That Mountain as his Garden mould high rais'd
Upon the rapid current, which through veins
Of porous Earth with kindly thirst up drawn,
Rose a fresh Fountain, and with many a rill
Waterd the Garden ; thence united fell 230
Down the steep glade, and met the neather Flood,
Which from his darksom passage now appeers,
And now divided into four main Streams,
Runs divers, wandering many a famous Realme
And Country whereof here needs no account,
But rather to tell how, if Art could tell,
How from that Saphire Fount the crisped Brooks,
Rowling on Orient Pearl and sands of Gold,
With mazie error under pendant shades
Ran Nectar, visiting each plant, and fed 240
Flours worthy of Paradise which not nice Art
In Beds and curious Knots, but Nature boon
Powrd forth profuse on Hill and Dale and Plaine,
Both where the morning Sun first warmly smote
The open field, and where the unpierc't shade

Imbround the noontide Bowrs: 'Thus was this place,
A happy rural seat of various view ; [Balme,
Groves whose rich Trees wept odorous Gumms and
Others whose fruit burnisht with Golden Rinde
Hung amiable, *Hesperian* Fables true, 250
If true, here only, and of delicious taste :
Betwixt them Lawns, or level Downs, and Flocks
Grafing the tender herb, were interpos'd,
Of palmie hilloc, or the flourie lap
Of som irriguous Valley spread her store,
Flours of all hue, and without Thorn the Rose :
Another side, umbrageous Grots and Caves
Of coole recefs, o're which the mantling Vine
Layes forth her purple Grape, and gently creeps
Luxuriant ; mean while murmuring waters fall
Down the slope hills, disperst, or in a Lake, 261
That to the fringed Bank with Myrtle crownd,
Her chryftall mirror holds, unite thir streams.
The Birds thir quire apply ; aires, vernal aires,
Breathing the smell of field and grove, attune
The trembling leaves, while Universal *Pan*
Knit with the *Graces* and the *Hours* in dance
Led on th' Eternal Spring. Not that faire field
Of *Enna*, where *Proserpin* gathring flours
Her self a fairer Floure by gloomie *Dis* 270
Was gatherd, which cost *Ceres* all that pain
To seek her through the world ; nor that sweet
Of *Daphne* by *Orontes*, and th' inspir'd [Grove
Castalian Spring might with this Paradise
Of *Eden* strive ; nor that *Nyseian* Ile
Girt with the River *Triton*, where old *Cham*,
Whom Gentiles *Ammon* call and *Libyan* *Jove*,

Hid *Amalthea* and her Florid Son
Young *Bacchus* from his Stepdame *Rhea's* eye ;
Nor where *Abassin* Kings thir issue Guard, 280
Mount *Amara*, though this by fom suppos'd
True Paradife under the *Ethiop* Line
By *Nilus* head, enclos'd with shining Rock,
A whole dayes journey high, but wide remote
From this *Assyrian* Garden, where the Fiend
Saw undelighted all delight, all kind
Of living Creatures new to fight and strange :
Two of far nobler shape erect and tall,
Godlike erect, with native Honour clad
In naked Majestie seemd Lords of all, 290
And worthie seemd, for in thir looks Divine
The image of thir glorious Maker shon,
Truth, Wisdome, Sanctitude severe and pure,
Severe, but in true filial freedom plac't ;
Whence true autoritie in men ; (though both
Not equal, as thir sex not equal seemd ;
For contemplation hee and valour formd,
For softness shee and sweet attractive Grace,
Hee for God only, shee for God in him :
His fair large Front and Eye sublime declar'd 300
Absolute rule ; and Hyacinthin Locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad :
Shee as a vail down to the slender waste
Her unadorned golden tresses wore
Disheveld, but in wanton ringlets wav'd
As the Vine curls her tendrils, which impli'd
Subjection, but requir'd with gentle sway,
And by her yeilded, by him best receivd,

Yielded with coy submission, modest pride,
And sweet reluctant amorous delay. 310

Nor those mysterious parts were then conceald,
Then was not guiltie shame, dishonest shame
Of natures works, honor dishonorable,
Sin-bred, how have ye troubl'd all mankind
With shews instead, meer shews of seeming pure,
And banisht from mans life his happiest life,
Simplicitie and spotless innocence.

So passd they naked on, nor shund the sight
Of God or Angel, for they thought no ill: 320
So hand in hand they passd, the lovliest pair
That ever since in loves imbraces met,

Adam the goodliest man of men since borne
His Sons, the fairest of her Daughters *Eve*.

Under a tuft of shade that on a green
Stood whispering soft, by a fresh Fountain side
They sat them down, and after no more toil
Of thir sweet Gardning Labour then suffic'd
To recommend coole *Zephyr*, and made ease
More easie, wholsom thirst and appetite 330

More grateful, to thir Supper Fruits they fell,
Nectarine Fruits which the compliant boughes
Yielded them, side-long as they sat recline
On the soft downie Bank damaskt with flours:
The favourie pulp they chew, and in the rinde
Still as they thirsted scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as beseems
Fair couple, linkt in happie nuptial League,
Alone as they. About them frisking playd 340

All Beasts of th' Earth, since wilde, and of all chase

In Wood or Wildernefs, Forreft or Den;
Sporting the Lion rampd, and in his paw
Dandl'd the Kid; Bears, Tygers, Ounces, Pards
Gambold before them, th' unwieldy Elephant
To make them mirth us'd all his might, & wreathd
His Lithe Proboscis; close the Serpent fly
Infinuating, wove with Gordian twine
His breaded train, and of his fatal guile
Gave proof unheeded; others on the grafs 350
Cought, and now fild with pasture gazing fat,
Or Bedward ruminating; for the Sun
Declin'd was hafting now with prone carreer
To th' Ocean Iles, and in th' afcending Scale
Of Heav'n the Starrs that usher Evening rofe:
When *Satan* ftill in gaze, as frft he ftood,
Scarce thus at length faild fpeech recoverd fad.

O Hell! what doe mine eyes with grief behold,
Into our room of blifs thus high advanc't
Creatures of other mould, earth-born perhaps, 360
Not Spirits, yet to heav'nly Spirits bright
Little inferior; whom my thoughts purfue
With wonder, and could love, fo lively fhines
In them Divine refemblance, and fuch grace
The hand that formd them on thir fhape hath pourd.
Ah gentle pair, yee little think how nigh
Your change approaches, when all thefe delights
Will vanifh and deliver ye to woe,
More woe, the more you tafte is now of joy;
Happie, but for fo happie ill fecur'd 370
Long to continue, and this high feat your Heav'n
Ill fenc't for Heav'n to keep out fuch a foe
As now is enterd; yet no purpos'd foe

To you whom I could pittie thus forlorne
Though I unpittied : League with you I seek,
And mutual amitie so streight, so close,
That I with you must dwell, or you with me
Henceforth ; my dwelling haply may not please
Like this fair Paradise, your sense, yet such
Accept your Makers work ; he gave it me, 380
Which I as freely give ; Hell shall unfould,
To entertain you two, her widest Gates,
And send forth all her Kings ; there will be room,
Not like these narrow limits, to receive
Your numerous offspring ; if no better place,
Thank him who puts me loath to this revenge
On you who wrong me not for him who wrongd.
And should I at your harmles innocence
Melt, as I doe, yet public reason just,
Honour and Empire with revenge enlarg'd, 390
By conquering this new World, compels me now
To do what else though damnd I should abhorre.

So spake the Fiend, and with necessitie,
The Tyrants plea, excus'd his devilish deeds.
Then from his loftie stand on that high Tree
Down he alights among the sportful Herd
Of those fourfooted kindes, himself now one,
Now other, as thir shape servd best his end
Neerer to view his prey, and unesp'd 399
To mark what of thir state he more might learn
By word or action markt : about them round
A Lion now he stalkes with fierie glare,
Then as a Tiger, who by chance hath spi'd
In some Purlieu two gentle Fawnes at play,
Strait couches close, then rising changes oft

His couchant watch, as one who chose his ground
Whence rushing he might surest seize them both
Grip't in each paw : when *Adam* first of men
To first of women *Eve* thus moving speech, 409
Turnd him all eare to heare new utterance flow.

Sole partner and sole part of all these joyes,
Dearer thy self then all ; needs must the Power
That made us, and for us this ample World
Be infinitely good, and of his good
As liberal and free as infinite,
That rais'd us from the dust and plac't us here
In all this happiness, who at his hand
Have nothing merited, nor can performe
Aught whereof hee hath need, hee who requires
From us no other service then to keep 420
This one, this easie charge, of all the Trees
In Paradise that beare delicious fruit
So various, not to taste that onely Tree
Of knowledge, planted by the Tree of Life,
So neer grows Death to Life, what ere Death is,
Som dreadful thing no doubt; for well thou know'st
God hath pronounc't it death to taste that Tree,
The only sign of our obedience left
Among so many signes of power and rule
Confer'd upon us, and Dominion giv'n 430
Over all other Creatures that possesse
Earth, Aire, and Sea. Then let us not think hard
One easie prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights :
But let us ever praise him, and extoll
His bountie, following our delightful task

To prune these growing Plants, & tend these Flours,
Which were it toilsom, yet with thee were sweet.

To whom thus *Eve* repli'd. { O thou for whom
And from whom I was form'd flesh of thy flesh,
And without whom am to no end, my Guide 442
And Head, what thou hast said is just and right.
For wee to him indeed all praises owe,
And daily thanks, I chiefly who enjoy
So farr the happier Lot, enjoying thee
Preeminent by so much odds, while thou
Like' consort to thy self canst no where find.
That day I oft remember, when from sleep
I first awak't, and found my self repos'd 450
Under a shade on flours, much wondring where
And what I was, whence thither brought, and how.
Not distant far from thence a murmuring sound
Of waters issu'd from a Cave and spread
Into a liquid Plain, then stood unmov'd
Pure as th' expanse of Heav'n; I thither went
With unexperienc't thought, and laid me downe
On the green bank, to look into the cleer
Smooth Lake, that to me seem'd another Skie.
As I bent down to look, just opposite,
A Shape within the watry gleam appeerd
Bending to look on me, I started back,
It started back, but pleas'd I soon returnd,
Pleas'd it returnd as soon with answering looks
Of sympathie and love, there I had fixt
Mine eyes till now, and pin'd with vain desire,
Had not a voice thus warnd me, What thou seest,
What there thou seest fair Creature is thy self,
With thee it came and goes: but follow me,

And I will bring thee where no shadow staies 470
 Thy coming, and thy soft imbraces, hee
 Whose image thou art, him thou shalt enjoy
 Inseparablie thine, to him shalt beare
 Multitudes like thy self, and thence be call'd
 Mother of human Race: what could I doe,
 But follow strait, invivibly thus led?
 Till I esp'd thee, fair indeed and tall,
 Under a Platan, yet methought less faire,
 Less winning soft, less amiablie milde,
 Then that smooth watry image; back I turnd, 480
 Thou following cryd'st aloud, Return fair *Eve*,
 Whom fli'st thou? whom thou fli'st, of him thou art,
 His flesh, his bone; (to give thee being I lent
 Out of my side to thee, neereest my heart
 Substantial Life, to have thee by my side
 Henceforth an individual solace dear;
 Part of my Soul I seek thee, and thee claim
 My other half :) with that thy gentle hand
 Seifd mine, I yeilded, and from that time see
 How beauty is excelld by manly grace 490
 And wisdom, which alone is truly fair.

So spake our general Mother, and with eyes
 Of conjugal attraction unrepov'd,
 And meek surrender, half imbracing leand
 On our first Father, half her swelling Breast
 Naked met his under the flowing Gold
 Of her loose tresses hid: he in delight
 Both of her Beauty and submissive Charms
 Smil'd with superior Love, as *Jupiter* 499
 On *Juno* smiles, when he impregns the Clouds
 That shed *May* Flowers; and press'd her Matron lip

With kisses pure : aside the Devil turn'd
For envie, yet with jealous leer maligne
Ey'd them askance, and to himself thus plained.

Sight hateful, fight tormenting ! thus these two
Imparadis't in one anothers arms
The happier *Eden*, shall enjoy thir fill
Of blifs on blifs, while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
Among our other torments not the least, 510
Still unfulfill'd with pain of longing pines ;
Yet let me not forget what I have gain'd
From thir own mouths ; all is not theirs it seems :
One fatal Tree there stands of Knowledge call'd,
Forbidden them to taste : Knowledge forbidd'n ?
Suspicious, reasonless. Why should thir Lord
Envie them that ? can it be sin to know,
Can it be death ? and do they onely stand
By Ignorance, is that thir happie state,
The proof of thir obedience and thir faith ? 520
O fair foundation laid whereon to build
Thir ruine ! Hence I will excite thir minds
With more desire to know, and to reject
Envious commands, invented with designe
To keep them low whom knowledge might exalt
Equal with Gods ; aspiring to be such,
They taste and die : what likelier can ensue ?
But first with narrow search I must walk round
This Garden, and no corner leave unspi'd ; 529
A chance but chance may lead where I may meet
Some wandering Spirit of Heav'n, by Fountain side,
Or in thick shade retir'd, from him to draw
What further would be learnt. Live while ye may,

Yet happie pair; enjoy, till I return,
Short pleasures, for long woes are to succeed.

So saying, his proud step he scornful turn'd,
But with fly circumspection, and began [roam.
Through wood, through waste, o're hil, o're dale his
Mean while in utmost Longitude, where Heav'n
With Earth and Ocean meets, the setting Sun
Slowly descended, and with right aspect 541
Against the eastern Gate of Paradise

Leveld his evening Rayes: it was a Rock
Of Alabaster, pil'd up to the Clouds,
Conspicuous farr, winding with one ascent
Accessible from Earth, one entrance high;
The rest was craggie cliff, that overhung
Still as it rose, impossible to climbe.

Betwixt these rockie Pillars *Gabriel* sat
Chief of th' Angelic Guards, awaiting night; 550
About him exercis'd Heroic Games
Th' unarmed Youth of Heav'n, but nigh at hand
Celestial Armourie, Shields, Helmes, and Speares
Hung high with Diamond flaming, and with Gold.
Thither came *Uriel*, gliding through the Even
On a Sun beam, swift as a shooting Starr
In *Autumn* thwarts the night, when vapors fir'd
Impress the Air, and shews the Mariner
From what point of his Compass to beware
Impetuous winds: he thus began in haste. 560

Gabriel, to thee thy cours by Lot hath giv'n
Charge and strict watch that to this happie place
No evil thing approach or enter in;
This day at highth of Noon came to my Spheare
A Spirit, zealous, as he seem'd, to know

More of th' Almightyes works, and chiefly Man
Gods latest Image: I describ'd his way
Bent all on speed, and markt his Aerie Gate;
But in the Mount that lies from *Eden* North,
Where he first lighted, soon discern'd his looks 570
Alien from Heav'n, with passions foul obscur'd:
Mine eye pursu'd him still, but under shade
Lost sight of him; one of the banisht crew
I fear, hath ventur'd from the deep, to raise
New troubles; him thy care must be to find.

To whom the winged Warriour thus return'd:
Uriel, no wonder if thy perfect sight,
Amid the Suns bright circle where thou sitst,
See farr and wide: in at this Gate none pass
The vigilance here plac't, but such as come 580
Well known from Heav'n; and since Meridian hour
No Creature thence: if Spirit of other sort,
So minded, have oreleapt these earthie bounds
On purpose, hard thou knowst it to exclude
Spiritual substance with corporeal barr.
But if within the circuit of these walks
In whatsoever shape he lurk, of whom
Thou telst, by morrow dawning I shall know.

So promis'd hee, and *Uriel* to his charge 589
Return'd on that bright beam, whose point now rais'd
Bore him slope downward to the Sun now fall'n
Beneath th' *Azores*; whither the prime Orb,
Incredible how swift, had thither rowl'd
Diurnal, or this less volubil Earth
By shorter flight to th' East, had left him there
Arraying with reflected Purple and Gold
The Clouds that on his Western Throne attend:

Now came still Eevening on, and Twilight gray
Had in her sober Liverie all things clad ;
Silence accompanied, for Beast and Bird, 600
They to thir graffie Couch, these to thir Nests
Were flunk, all but the wakeful Nightingale ;
She all night long her amorous descant sung ;
Silence was pleas'd : now glow'd the Firmament
With living Saphirs : *Hesperus* that led
The starrie Host, rode brightest, till the Moon
Rising in clouded Majestie, at length
Apparent Queen unvaild her peerless light,
And o're the dark her Silver Mantle threw. 609

When *Adam* thus to *Eve*: Fair Consort, th' hour
Of night, and all things now retir'd to rest
Mind us of like repose, since God hath set
Labour and rest, as day and night to men
Succesive, and the timely dew of sleep
Now falling with soft slumbrous weight inclines
Our eye-lids ; other Creatures all day long
Rove idle unimploid, and less need rest ;
Man hath his daily work of body or mind
Appointed, which declares his Dignitie,
And the regard of Heav'n on all his waies ; 620
While other Animals unactive range,
And of thir doings God takes no account.
To morrow ere fresh Morning streak the East
With first approach of light, we must be ris'n,
And at our pleasant labour, to reform
Yon flourie Arbors, yonder Allies green,
Our walks at noon, with branches overgrown,
That mock our scant manuring, and require

⁶²⁸ *manuring*] manœuvring, or working with hands.

More hands then ours to lop thir wanton growth:
Those Blossoms also, and those dropping Gumms,
That lie bestrowne unsightly and unsmooth, 631
Ask riddance, if we mean to tread with ease;
Mean while, as Nature wills, Night bids us rest.

To whom thus *Eve* with perfect beauty adorn'd.
My Author and Disposer, what thou bidst
Unargu'd I obey; so God ordains,
God is thy Law, thou mine :) to know no more
Is womans happiest knowledge and her praise.
With thee conversing I forget all time,
All seasons and thir change, all please alike. 640
Sweet is the breath of morn, her rising sweet,
With charm of earliest Birds; pleasant the Sun
When first on this delightful Land he spreads
His orient Beams, on herb, tree, fruit, and flour,
Glistring with dew; fragrant the fertil earth
After soft showers; and sweet the coming on
Of grateful Evening milde, then silent Night
With this her solemn Bird and this fair Moon,
And these the Gemms of Heav'n, her starrie train:
But neither breath of Morn when she ascends 650
With charm of earliest Birds, nor rising Sun
On this delightful land, nor herb, fruit, floure,
Glistring with dew, nor fragrance after showers,
Nor grateful Evening mild, nor silent Night
With this her solemn Bird, nor walk by Moon,
Or glittering Starr-light without thee is sweet.
But wherfore all night long shine these, for whom
This glorious sight, when sleep hath shut all eyes?

To whom our general Ancestor repli'd.
Daughter of God and Man, accomplisht *Eve*, 660

Those have thir course to finish, round the Earth,
By morrow Eevning, and from Land to Land
In order, though to Nations yet unborn,
Ministring light prepar'd, they set and rise;
Least total darkness should by Night regaine
Her old possession, and extinguish life
In Nature and all things, which these soft fires
Not only enlighten, but with kindly heate
Of various influence foment and warme,
Temper or nourish, or in part shed down 670
Thir stellar vertue on all kinds that grow
On Earth, made hereby apter to receive
Perfection from the Suns more potent Ray.
These then, though unbeheld in deep of night,
Shine not in vain, nor think, though men were none,
That heav'n would want spectators, God want praise;
Millions of spiritual Creatures walk the Earth
Unseen, both when we wake, and when we sleep:
All these with ceaseless praise his works behold
Both day and night: how often from the steep
Of echoing Hill or Thicket have we heard 681
Celestial voices to the midnight air,
Sole, or responsive each to others note
Singing thir great Creator: oft in bands
While they keep watch, or nightly rounding walk
With Heav'nly touch of instrumental sounds
In full harmonic number joind, thir songs
Divide the night, and lift our thoughts to Heaven.

Thus talking hand in hand alone they pass'd
On to thir blisful Bower; it was a place
Chos'n by the sovran Planter, when he fram'd
All things to mans delightful use; the rooffe

Of thickest covert was inwoven shade
Laurel and Mirtle, and what higher grew
Of firm and fragrant leaf; on either side
Acanthus, and each odorous bushie shrub
Fenc'd up the verdant wall; each beauteous flower,
Iris all hues, *Roses*, and *Gessamin* [wrought
Rear'd high thir flourish'd heads between, and
Mosaic; underfoot the Violet, 700
Crocus, and *Hyacinth* with rich inlay
Broider'd the ground, more colour'd then with stone
Of costliest Emblem: other Creature here
Beast, Bird, Insect, or Worm durst enter none;
Such was thir awe of man. In shadier Bower
More sacred and sequesterd, though but feign'd,
Pan or *Silvanus* never slept, nor Nymph,
Nor *Faunus* haunted. Here in close recess
With Flowers, Garlands, and sweet-smelling Herbs
Espoused *Eve* deckt first her Nuptial Bed, 710
And heav'nly Quires the Hymenæan sung,
What day the genial Angel to our Sire
Brought her in naked beauty more adorn'd
More lovely then *Pandora*, whom the Gods
Endow'd with all thir gifts, and O too like
In sad event, when to the unwiser Son
Of *Japhet* brought by *Hermes*, she ensnar'd
Mankind with her faire looks, to be aveng'd
On him who had stole *Joves* authentic fire.

Thus at thir shadie Lodge arriv'd, both stood
Both turn'd, and under op'n Skie ador'd 721
The God that made both Skie, Air, Earth & Heav'n
Which they beheld, the Moons resplendent Globe
And starrie Pole: Thou also mad'st the Night,

Maker Omnipotent, and thou the Day,
Which we in our appointed work imployd
Have finisht happie in our mutual help
And mutual love, the Crown of all our blifs
Ordain'd by thee, and this delicious place
For us too large, where thy abundance wants 730
Partakers, and uncropt falls to the ground.
But thou hast promis'd from us two a Race
To fill the Earth, who shall with us extoll
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep.

This said unanimous, and other Rites
Observing none, but adoration pure
Which God likes best, into thir inmost bower
Handed they went; and eas'd the putting off
These troublesom disguises which wee wear, 740
Strait side by side were laid, nor turnd I weene
Adam from his fair Spouse, nor *Eve* the Rites
Mysterious of connubial Love refus'd:
Whatever Hypocrites austerely talk
Of puritie and place and innocence,
Defaming as impure what God declares
Pure, and commands to som, leaves free to all.
Our Maker bids increase, who bids abstain
But our Destroyer, foe to God and Man?
Haile wedded Love, mysterious Law, true source
Of human offspring, sole proprietie, 751
In Paradise of all things common else.
By thee adulterous lust was driv'n from men
Among the bestial herds to raunge, by thee
Founded in Reason, Loyal, Just, and Pure,
Relations dear, and all the Charities

Of Father, Son, and Brother first were known.
Farr be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place, 760
Perpetual Fountain of Domestic sweets,
Whose Bed is undefil'd and chaste pronounc't,
Present, or past, as Saints and Patriarchs us'd.
Here Love his golden shafts imploies, here lights
His constant Lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile
Of Harlots, loveless, joyless, undeard,
Casual fruition, nor in Court Amours
Mixt Dance, or wanton Mask, or Midnight Bal,
Or Serenate, which the starv'd Lover sings 770
To his proud fair, best quitted with disdain.
These lulld by Nightingales imbraceing slept,
And on thir naked limbs the flourie roof
Showrd Roses, which the Morn repair'd. Sleep on,
Blest pair; and O yet happiest if ye seek
No happier state, and know to know no more.

Now had night measur'd with her shaddowie
Half way up Hill this vast Sublunar Vault, [Cone
And from thir Ivorie Port the Cherubim
Forth issuing at th' accustomed hour stood armd
To thir night watches in warlike Parade, 781
When *Gabriel* to his next in power thus spake.

Uzziel, half these draw off, and coast the South
With strictest watch; these other wheel the North,
Our circuit meets full West. As flame they part
Half wheeling to the Shield, half to the Spear.
From these, two strong and suttile Spirits he calld
That neer him stood, and gave them thus in charge.

Ithuriel and *Zephon*, with wingd speed 789

Search through this Garden, leav unfearcht no nook,
But chiefly where those two fair Creatures Lodge,
Now laid perhaps asleep secure of harme.

This Eevening from the Sun's decline arriv'd
Who tells of som infernal Spirit seen
Hitherward bent (who could have thought?) escap'd
The barrs of Hell, on errand bad no doubt :
Such where ye find, seife fast, and hither bring.

So saying, on he led his radiant Files,
Daz'ling the Moon; these to the Bower direct 799
Insearch of whom they fought: him there they found
Squat like a Toad, close at the eare of *Eve* ;
Assaying by his Devilish art to reach
The Organs of her Fancie, and with them forge
Illusions as he list, Phantasms and Dreams,
Or if, inspiring venom, he might taint
Th' animal Spirits that from pure blood arise
Like gentle breaths from Rivers pure, thence raise
At least distemperd, discontented thoughts,
Vain hopes, vain aimes, inordinate desires
Blown up with high conceits ingendring pride.
Him thus intent *Ithuriel* with his Spear 810
Touch'd lightly ; for no falsehood can endure
Touch of Celestial temper, but returns
Of force to its own likeness : up he starts
Discoverd and surpriz'd. As when a spark
Lights on a heap of nitrous Powder, laid
Fit for the Tun som Magazin to store
Against a rumord Warr, the Smuttie graine
With sudden blaze diffus'd, inflames the Aire :
So started up in his own shape the Fiend. 820
Back stept those two fair Angels half amaz'd

So sudden to behold the grieffie King;
Yet thus, unmovd with fear, accost him soon.

Which of those rebell Spirits adjudg'd to Hell
Com'st thou, escap'd thy prison, and transform'd,
Why satst thou like an enemy in waite
Here watching at the head of these that sleep?

Know ye not then said *Satan*, filld with scorn,
Know ye not me? ye knew me once no mate
For you, there sitting where ye durst not soare;
Not to know mee argues your selves unknown, 831
The lowest of your throng; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?
To whom thus *Zephon*, answering scorn with scorn.
Think not, revolted Spirit, thy shape the same,
Or undiminisht brightness, to be known
As when thou stoodst in Heav'n upright and pure;
That Glorie then, when thou no more wast good,
Departed from thee, and thou resembl'st now 840
Thy sin and place of doom obscure and foule.
But come, for thou, besure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherube, and his grave rebuke
Severe in youthful beautie, added grace
Invincible: abasht the Devil stood,
And felt how awful goodness is, and saw
Vertue in her shape how lovly, saw, and pin'd
His loss; but chiefly to find here observd 850
His lustre visibly impar'd; yet seemd
Undaunted. If I must contend, said he,
Best with the best, the Sender not the sent,

Or all at once ; more glorie will be wonn,
Or lefs be loft. Thy fear, faid *Zephon* bold,
Will fave us trial what the leaft can doe
Single againft thee wicked, and thence weak.

The Fiend repli'd not, overcome with rage ;
But like a proud Steed reind, went hautie on,
Chaumping his iron curb : to ftrive or flie 860
He held it vain ; awe from above had quell'd
His heart, not elfe difmai'd. Now drew they nigh
Thewefternpoint, wherethofehalf-roundingguards
Juft met, & clofing ftood in fquadron join'd
Awaiting next command. To whom thir Chief
Gabriel from the Front thus call'd aloud,

O friends, I hear the tread of nimble feet
Hafting this way, and now by glimps difcerne
Ithuriel and *Zephon* through the fhade,
And with them comes a third of Regal port, 870
But faded fplendor wan ; who by his gate
And fierce demeanour feems the Prince of Hell,
Not likely to part hence without conteft ;
Stand firm, for in his look defiance lours.

He fcarce had ended, when thofe two approach'd
And brief related whom they brought, wher found,
How bufied, in what form and pofture coucht.

To whom with ftern regard thus *Gabriel* fpake.
Why haft thou, *Satan*, broke the bounds prefcrib'd
To thy transgreffions, and disturb'd the charge 880
Of others, who approve not to transgreff
By thy example, but have power and right
To question thy bold entrance on this place ;
Imploi'd it feems to violate fleep, and thofe
Whofe dwelling God hath planted here in blifs ?

To whom thus *Satan* with contemptuous brow.

Gabriel, thou hadst in Heav'n th' esteem of wise,
And such I held thee; but this question askt
Puts me in doubt. Lives ther who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doom'd? Thou wouldst thy self, no
And boldly venture to whatever place [doubt,
Farthest from pain, where thou mightst hope to
Torment with ease, & soonest recompence [change
Dole with delight, which in this place I fought;
To thee no reason; who knowst only good,
But evil hast not tri'd: and wilt object
His will who bound us? let him surer barr
His Iron Gates, if he intends our stay 899
In that dark durance: thus much what was askt.
The rest is true, they found me where they say;
But that implies not violence or harme.

Thus hee in scorn. The warlike Angel mov'd,
Disdainfully half smiling thus repli'd.
O loss of one in Heav'n to judge of wise,
Since *Satan* fell, whom follie overthrew,
And now returns him from his prison scap't,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither
Unlicenc't from his bounds in Hell prescrib'd; 910
So wise he judges it to fly from pain
However, and to scape his punishment.
So judge thou still, presumptuous, till the wrauth,
Which thou incurr'st by flying, meet thy flight
Seavenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provok't.
But wherefore thou alone? wherefore with thee

Less pain, less to be fled, or thou then they 920
Less hardie to endure? courageous Chief,
The first in flight from pain, had'st thou alleg'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.

To which the Fiend thus answerd frowning stern.
Not that I less endure, or shrink from pain,
Insulting Angel, well thou knowst I stood
Thy fiercest, when in Battel to thy aide
The blasting volied Thunder made all speed
And seconded thy else not dreaded Spear. 930
But still thy words at random, as before,
Argue thy inexperience what behooves
From hard affaies and ill successes past
A faithful Leader, not to hazard all
Through wayes of danger by himself untri'd.
I therefore, I alone first undertook
To wing the desolate Abyfs, and spie
This new created World, whereof in Hell
Fame is not silent, here in hope to find
Better abode, and my afflicted Powers 940
To settle here on Earth, or in mid Aire;
Though for possession put to try once more
What thou and thy gay Legions dare against;
Whose easier business were to serve thir Lord
High up in Heav'n, with songs to hymne his Throne,
And practis'd distances to cringe, not fight.

To whom the warriour Angel soon repli'd.
To say and strait unsay, pretending first
Wise to flie pain, professing next the Spie,
Argues no Leader, but a lyar trac't, 950
Satan, and couldst thou faithful add? O name,
O sacred name of faithfulness profan'd!

Faithful to whom? to thy rebellious crew?
Armie of Fiends, fit body to fit head;
Was this your discipline and faith ingag'd,
Your military obedience, to dissolve
Allegiance to th' acknowledg'd Power supream?
And thou fly hypocrite, who now wouldst seem
Patron of liberty, who more then thou
Once fawn'd, and cring'd, and servilly ador'd 960
Heav'ns awful Monarch? wherefore but in hope
To dispossess him, and thy self to reigne?
But mark what I arreede thee now, avant;
Flie thither whence thou fledst: if from this houre
Within these hallowd limits thou appeer,
Back to th' infernal pit I drag thee chaind,
And Seale thee so, as henceforth not to scorne
The facil gates of hell too slightly barrd.

So threatn'd hee, but *Satan* to no threats
Gave heed, but waxing more in rage repli'd. 970

Then when I am thy captive talk of chaines,
Proud limitarie Cherube, but ere then
Farr heavier load thy self expect to feel
From my prevailing arme, though Heavens King
Ride on thy wings, and thou with thy Compeers,
Us'd to the yोक, draw'st his triumphant wheels
In progress through the rode of Heav'n Star-pav'd.

While thus he spake, th' Angelic Squadron bright
Turnd fierie red, sharpning in mooned hornes
Thir Phalanx, and began to hemm him round 980
With ported Spears, as thick as when a field
Of *Ceres* ripe for harvest waving bends
Her bearded Grove of ears, which way the wind
Swayes them; the careful Plowman doubting stands
Least on the threshing floore his honest sheaves

Prove chaff. On th' other side *Satan* allarm'd
 Collecting all his might dilated stood,
 Like *Teneriff* or *Atlas* unremov'd :
 His stature reacht the Skie, and on his Crest
 Sat horror Plum'd ; nor wanted in his graspe 990
 What seemd both Spear and Shield: now dreadful
 Might have ensu'd, nor onely Paradise [deeds
 In this commotion, but the Starrie Cope
 Of Heav'n perhaps, or all the Elements
 At least had gon to rack, disturbd and torne
 With violence of this conflict, had not soon
 Th' Eternal to prevent such horrid fray
 Hung forth in Heav'n his golden Scales, yet seen
 Betwixt *Astrea* and the *Scorpion* signe,
 Wherein all things created first he weighd, 1000
 The pendulous round Earth with ballanc't Aire
 In counterpoise, now ponders all events,
 Battels and Realms : in these he put two weights
 The sequel each of parting and of fight ;
 The latter quick up flew, and kickt the beam ;
 Which *Gabriel* spying, thus bespake the Fiend.
 · *Satan*, I know thy strength, and thou knowst mine,
 Neither our own but giv'n ; what follie then
 To boast what Arms can doe, since thine no more
 Then Heav'n permits, nor mine, though doubl'd now
 To trample thee as mire : for proof look up, 1011
 And read thy Lot in yon celestial Sign [weak,
 Where thou art weigh'd, & shown how light, how
 If thou resist. The Fiend lookt up and knew
 His mounted scale aloft : nor more ; but fled
 Murmuring, and with him fled the shades of night.

The End of the Fourth Book.



Paradise Lost.

BOOK V.

NOW Morn her roſie ſteps in th' Eaſtern
Clime
Advancing, ſow'd the Earth with Orient
Pearle,

When *Adam* wak't, ſo cuſtomd, for his ſleep
Was Aerie light, from pure digeſtion bred,
And temperat vapors bland, which th' only ſound
Of leaves and fuming rills, *Aurora's* fan,
Lightly diſpers'd, and the ſhrill *Matin* Song
Of Birds on every bough ; ſo much the more
His wonder was to find unwak'nd *Eve*
With Treſſes diſcompos'd, and glowing Cheek,
As through unquiet reſt : he on his ſide 11
Leaning half-raiſ'd, with looks of cordial Love
Hung over her enamour'd, and beheld
Beautie, which whether waking or aſleep,
Shot forth peculiar Graces ; then with voice
Milde, as when *Zephyrus* on *Flora* breathes,
Her hand ſoft touching, whiſperd thus. Awake
My faireſt, my eſpous'd, my lateſt found,
Heav'ns laſt beſt gift, my ever new delight,
Awake, the morning ſhines, and the freſh field 20
Calls us, we loſe the prime, to mark how ſpring

Our tended Plants, how blows the Citron Grove,
What drops the Myrrhe, & what the balmie Reed,
How Nature paints her colours, how the Bee
Sits on the Bloom extracting liquid sweet.

Such whispering wak'd her, but with startl'd eye
On *Adam*, whom imbracing, thus she spake.

O Sole in whom my thoughts find all repose,
My Glorie, my Perfection, glad I see
Thy face, and Morn return'd, for I this Night, 30
Such night till this I never pass'd, have dream'd,
If dream'd, not as I oft am wont, of thee,
Works of day pass't, or morrows next designe,
But of offence and trouble, which my mind
Knew never till this irksom night; methought
Close at mine ear one call'd me forth to walk
With gentle voice, I thought it thine; it said,
Why sleepest thou *Eve*? now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling Bird, that now awake 40
Tunes sweetest his love-labor'd song; now reigns
Full Orb'd the Moon, and with more pleasing light
Shadowie sets off the face of things; in vain,
If none regard; Heav'n wakes with all his eyes,
Whom to behold but thee, Natures desire,
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I pass'd through ways
That brought me on a sudden to the Tree 51
Of interdicted Knowledge: fair it seem'd,
Much fairer to my Fancie then by day:

And as I wondring lookt, beside it stood
One shap'd & wing'd like one of those from Heav'n
By us oft seen ; his dewie locks distill'd
Ambrosia ; on that Tree he also gaz'd ;
And O fair Plant, said he, with fruit furcharg'd,
Deigns none to ease thy load and taste thy sweet,
Nor God, nor Man ; is Knowledge so despis'd ?
Or envie, or what reserve forbids to taste ? 61
Forbid who will, none shall from me withhold
Longer thy offerd good, why else set here ?
This said he paus'd not, but with ventrous Arme
He pluckt, he tasted ; mee damp horror chil'd
At such bold words voucht with a deed so bold :
But he thus overjoy'd, O Fruit Divine,
Sweet of thy self, but much more sweet thus crompt,
Forbidd'n here, it seems, as onely fit
For Gods, yet able to make Gods of Men : 70
And why not Gods of Men, since good, the more
Communicated, more abundant growes,
The Author not impair'd, but honourd more ?
Here, happie Creature, fair Angelic *Eve*,
Partake thou also ; happie though thou art,
Happier thou mayst be, worthier canst not be :
Taste this, and be henceforth among the Gods
Thy self a Goddess, not to Earth confin'd,
But sometimes in the Air, as wee, sometimes
Ascend to Heav'n, by merit thine, and see 80
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Even to my mouth of that same fruit held part
Which he had pluckt ; the pleasant favourie smell
So quick'nd appetite, that I, methought,

Could not but taste. Forthwith up to the Clouds
With him I flew, and underneath beheld
The Earth outstretcht immense, a prospect wide
And various : wondring at my flight and change
To this high exaltation ; suddenly 90
My Guide was gon, and I, me thought, sunk down,
And fell asleep ; but O how glad I wak'd
To find this but a dream ! Thus *Eve* her Night
Related, and thus *Adam* answerd sad.

Best Image of my self and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally ; nor can I like
This uncouth dream, of evil sprung I fear ;
Yet evil whence ? in thee can harbour none,
Created pure. But know that in the Soule 100
Are many lesser Faculties that serve
Reason as chief ; among these *Fansie* next
Her office holds ; of all external things,
Which the five watchful Senses represent,
She forms Imaginations, Aerie shapes,
Which Reason joyning or disjoyning, frames
All what we affirm or what deny, and call
Our knowledge or opinion ; then retires
Into her private Cell when Nature rests.
Oft in her absence mimic *Fansie* wakes 110
To imitate her ; but misjoyning shapes,
Wilde work produces oft, and most in dreams,
Ill matching words and deeds long past or late.
Som such resemblances methinks I find
Of our last Eevnings talk, in this thy dream,
But with addition strange ; yet be not sad.
Evil into the mind of God or Man

May come and go, so unapprov'd, and leave
No spot or blame behind: Which gives me hope
That what in sleep thou didst abhor to dream,
Waking thou never wilt consent to do : 121
Be not disheart'nd then, nor cloud those looks
That wont to be more chearful and serene
Then when fair Morning first smiles on the World,
And let us to our fresh employments rise
Among the Groves, the Fountains, and the Flours
That open now thir choicest bosom'd smells
Reserv'd from night, and kept for thee in store.

So cheard he his fair Spouse, and she was cheard,
But silently a gentle tear let fall 130
From either eye, and wip'd them with her haire ;
Two other precious drops that ready stood,
Each in thir chrystal sluice, he ere they fell
Kiss'd as the gracious signs of sweet remorse
And pious awe, that feard to have offended.

So all was cleard, and to the Field they haste.
But first from under shadie arborous roof,
Soon as they forth were come to open sight
Of day-spring, and the Sun, who scarce up risen
With wheels yet hov'ring o're the Ocean brim,
Shot paralel to the earth his dewie ray, 141
Discovering in wide Lantskip all the East
Of Paradise and *Edens* happie Plains,
Lowly they bow'd adoring, and began
Thir Orisons, each Morning duly paid
In various style, for neither various style
Nor holy rapture wanted they to praise
Thir Maker, in fit strains pronounc't or sung
Unmeditated, such prompt eloquence

Flowd from thir lips, in Prose or numerous Verse,
More tuneable then needed Lute or Harp 151
To add more sweetnes, and they thus began.

These are thy glorious works Parent of good,
Almightie, thine this universal Frame,
Thus wondrous fair; thy self how wondrous then!
Unspeakable, who sitt above these Heavens,
To us invifible or dimly seen
In these thy lowest works, yet these declare
Thy goodness beyond thought, and Power Divine :
Speak ye who best can tell, ye Sons of light, 160
Angels, for ye behold him, and with songs
And choral symphonies, Day without Night,
Circle his Throne rejoicing, yee in Heav'n,
On Earth joyn all yee Creatures to extoll
Him first, him last, him midst, and without end.
Fairest of Starrs, last in the train of Night,
If better thou belong not to the dawn,
Sure pledge of day, that crownst the smiling Morn
With thy bright Circlet, praise him in thy Spheare
While day arises, that sweet hour of Prime. 170
Thou Sun, of this great World both Eye and Soule,
Acknowledge him thy Greater, sound his praise
In thy eternal course, both when thou climb'st,
And when high Noon hast gaind, & when thou fallst.
Moon, that now meetst the orient Sun, now flist
With the fixt Starrs, fixt in thir Orb that flies,
And yee five other wandring Fires that move
In mystic Dance not without Song, resound
His praise, who out of Darknes call'd up Light.
Aire, and ye Elements the eldest birth 180
Of Natures Womb, that in quaternion run

Perpetual Circle, multiform ; and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye Mists and Exhalations that now rise
From Hill or steaming Lake, duskie or grey,
Till the Sun paint your fleecy skirts with Gold,
In honour to the Worlds great Author rise,
Whether to deck with Clouds the uncoloured skie,
Or wet the thirstie Earth with falling showers, 190
Rising or falling still advance his praise.
His praise ye Winds, that from four Quarters blow,
Breathe soft or loud ; and wave your tops, ye Pines,
With every Plant, in sign of Worship wave.
Fountains and yee, that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Joyn voices all ye living Souls, ye Birds,
That singing up to Heaven Gate ascend,
Bear on your wings and in your notes his praise ;
Yee that in Waters glide, and yee that walk 200
The Earth, and stately tread, or lowly creep ;
Witness if I be silent, Morn or Even,
To Hill, or Valley, Fountain, or fresh shade
Made vocal by my Song, and taught his praise.
Hail universal Lord, be bounteous still
To give us onely good ; and if the night
Have gathered aught of evil or conceald,
Disperse it, as now light dispels the dark.

So pray'd they innocent, and to thir thoughts
Firm peace recoverd soon and wonted calm. 210
On to thir mornings rural work they haste
Among sweet dewes and flours ; where any row
Of Fruit-trees overwoodie reachd too farr

Thir pamperd boughes, and needed hands to check
Fruitlefs imbraces : or they led the Vine
To wed her Elm ; the spous'd about him twines
Her mariageable arms, and with her brings
Her dower th' adopted Clusters, to adorn
His barren leaves. Them thus imploid beheld
With pittie Heav'ns high King, and to him call'd
Raphael, the sociable Spirit, that deign'd 221
To travel with *Tobias*, and secur'd
His marriage with the seaventimes-wedded Maid.

Raphael, said hee, thou hear'st what stir on Earth
Satan from Hell scap't through the darksome Gulf
Hath rais'd in Paradise, and how disturbd
This night the human pair, how he designs
In them at once to ruin all mankind.
Go therefore, half this day as friend with friend
Converse with *Adam*, in what Bowre or shade 230
Thou find'st him from the heat of Noon retir'd,
To respite his day-labour with repast,
Or with repose ; and such discourse bring on,
As may advise him of his happy state,
Happiness in his power left free to will,
Left to his own free Will, his Will though free,
Yet mutable ; whence warne him to beware
He swerve not too secure : tell him withall
His danger, and from whom, what enemy
Late falln himself from Heaven, is plotting now
The fall of others from like state of bliss ; 241
By violence, no, for that shall be withstood,
But by deceit and lies ; this let him know,
Least wilfully transgressing he pretend
Surprisal, unadmonisht, unforewarnd.

So spake th' Eternal Father, and fulfilld
All Justice : nor delayd the winged Saint
After his charge receivd ; but from among
Thousand Celestial Ardors, where he stood 249
Vaild with his gorgeous wings, up springing light
Flew through the midst of Heav'n ; th' angelic Quires
On each hand parting, to his speed gave way
Through all th' Empyrean road ; till at the Gate
Of Heav'n arriv'd, the gate self-open'd wide
On golden Hinges turning, as by work
Divine the sov'ran Architect had fram'd.

From hence, no cloud or, to obstruct his sight,
Starr interpos'd, however small he sees,
Not unconform to other shining Globes, 259
Earth and the Gard'n of God, with Cedars crown'd
Above all Hills. As when by night the Glass
Of *Galileo*, less assur'd, observes
Imagin'd Lands and Regions in the Moon :
Or Pilot from amidst the *Cyclades*
Delos or *Samos* first appeering kenns
A cloudy spot. Down thither prone in flight
He speeds, and through the vast Ethereal Skie
Sails between worlds & worlds, with steddie wing
Now on the polar windes, then with quick Fann
Winnows the buxom Air ; till within soare 270
Of Towing Eagles, to all the Fowles he seems
A *Phœnix*, gaz'd by all, as that sole Bird
When to enshrine his reliques in the Sun's
Bright Temple, to *Ægyptian Theb's* he flies.
At once on th' Eastern cliff of Paradise
He lights, and to his proper shape returns
A Seraph wingd ; fix wings he wore, to shade

His lineaments Divine; the pair that clad
Each shoulder broad, came mantling o're his brest
With regal Ornament; the middle pair 280
Girt like a Starrie Zone his waste, and round
Skirted his loines and thighes with downie Gold
And colours dipt in Heav'n; the third his feet
Shaddowd from either heele with featherd maile
Skie-tinctur'd grain. Like *Maia's* son he stood,
And shook his Plumes, that Heav'nly fragrance filld
The circuit wide. Strait knew him all the bands
Of Angels under watch; and to his state,
And to his message high in honour rise; 289
For on som message high they guessd him bound.
Thir glittering Tents he passd, and now is come
Into the blisful field, through Groves of Myrrhe,
And flouing Odours, Cassia, Nard, and Balme;
A WilderNESS of sweets; for Nature here
Wantond as in her prime, and plaid at will
Her Virgin Fancies, pouring forth more sweet,
Wilde above rule or art; enormous blifs.
Him through the spicie Forrest onward com
Adam discernd, as in the dore he sat 299
Of his coole Bowre, while now the mounted Sun
Shot down direct his fervid Raies, to warme
Earths inmost womb, more warmth then *Adam* need;
And *Eve* within, due at her hour prepar'd
For dinner favourie fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milkie stream,
Berrie or Grape: to whom thus *Adam* call'd.

Haste hither *Eve*, and worth thy sight behold
Eastward among those Trees, what glorious shape

Comes this way moving; seems another Morn 310
Ris'n on mid-noon; som great behest from Heav'n
To us perhaps he brings, and will voutsafe
This day to be our Guest. But goe with speed,
And what thy stores contain, bring forth and poure
Abundance, fit to honour and receive
Our Heav'nly stranger; well we may afford
Our givers thir own gifts, and large bestow
From large bestowd, where Nature multiplies
Her fertil growth, and by disburd'ning grows
More fruitful, which instructs us not to spare. 320

To whom thus *Eve*. *Adam*, earth shallowd mould,
Of God inspir'd, small store will serve, where store,
All seasons, ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes:
But I will haste and from each bough and break,
Each Plant & juciest Gourd will pluck such choice
To entertain our Angel guest, as hee
Beholding shall confesse that here on Earth
God hath dispenst his bounties as in Heav'n. 330

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent
What choice to chuse for delicacie best,
What order, so contriv'd as not to mix
Tastes, not well joynd, inelegant, but bring
Taste after taste upheld with kindest change,
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yeilds
In *India* East or West, or middle shoare
In *Pontus* or the *Punic* Coast, or where 340
Alcinous reign'd, fruit of all kindes, in coate,

Rough, or smooth rin'd, or bearded husk, or shell
She gathers, Tribute large, and on the board
Heaps with unsparing hand; for drink the Grape
She crushes, inoffensive moult, and meathes
From many a berrie, and from sweet kernels prest
She tempers dulcet creams, nor these to hold
Wants her fit vessels pure, then strews the ground
With Rose and Odours from the shrub unfum'd.
Mean while our Primitive great Sire, to meet 350
His god-like Guest, walks forth, without more train
Accompani'd then with his own compleat
Perfections, in himself was all his state,
More solemn then the tedious pomp that waits
On Princes, when thir rich Retinue long
Of Horses led, and Grooms besmeard with Gold
Dazles the croud, and sets them all agape.)
Neerer his presence *Adam* though not awd,
Yet with submiss approach and reverence meek,
As to a superior Nature, bowing low, 360

Thus said. Native of Heav'n, for other place
None can then Heav'n such glorious shape contain;
Since by descending from the Thrones above,
Those happie places thou hast deign'd a while
To want, and honour these, voutsafe with us
Two onely, who yet by sov'ran gift possess
This spacious ground, in yonder shadie Bowre
To rest, and what the Garden choicest bears
To sit and taste, till this meridian heat
Be over, and the Sun more coole decline. 370

Whom thus the Angelic Vertue answerd milde.
Adam, I therefore came, nor art thou such
Created, or such place hast here to dwell,

As may not oft invite, though Spirits of Heav'n
To visit thee; lead on then where thy Bowre
Oreshades; for these mid-hours, till Evening rise
I have at will. So to the Silvan Lodge
They came, that like *Pomona's* Arbour smil'd
With flourets deck't and fragrant smells; but *Eve*
Undeckt, save with her self more lovely fair 380
Then Wood-Nymph, or the fairest Goddess feign'd
Of three that in Mount *Ida* naked strove,
Stood to entertain her guest from Heav'n; no vaile
Shee needed, Vertue-proof, no thought infirme
Alterd her cheek. · On whom the Angel *Haile*
Bestowd, the holy salutation us'd
Long after to blest *Marie*, second *Eve*.

Haile Mother of Mankind, whose fruitful Womb
Shall fill the World more numerous with thy Sons
Then with these various fruits the Trees of God
Have heap'd this Table. Rais'd of grassie turf
Thir Table was, and mossie seats had round,
And on her ample Square from side to side
All *Autumn* pil'd, though *Spring* and *Autumn* here
Danc'd hand in hand. A while discourse they hold;
No fear lest Dinner coole; when thus began
Our Authour. Heav'nly stranger, please to taste
These bounties which our Nourisher, from whom
All perfect good unmeasur'd out, descends,
To us for food and for delight hath caus'd 400
The Earth to yeild; unfavourie food perhaps
To spiritual Natures; only this I know,
That one Celestial Father gives to all.

To whom the Angel. Therefore what he gives
(Whose praise be ever sung) to man in part

Spiritual, may of purest Spirits be found
No ingrateful food : and food alike those pure
Intelligential substances require
As doth your Rational ; and both contain
Within them every lower facultie 410
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustaind and fed ; of Elements
The grosser feeds the purer, earth the sea,
Earth and the Sea feed Air, the Air those Fires
Ethereal, and as lowest first the Moon ;
Whence in her visage round those spots, unpurg'd
Vapours not yet into her substance turnd. 420
Nor doth the Moon no nourishment exhale
From her moist Continent to higher Orbes.
The Sun that light imparts to all, receives
From all his alimential recompence
In humid exhalations, and at Even
Sups with the Ocean : though in Heav'n the Trees
Of life ambrosial frutage bear, and vines [Morn
Yeild Nectar, though from off the boughs each
We brush mellifluous Dewes, and find the ground
Cover'd with pearly grain : yet God hath here 430
Varied his bounty so with new delights,
As may compare with Heaven ; and to taste
Think not I shall be nice. So down they sat,
And to thir viands fell, nor seemingly
The Angel, nor in mist, the common gloss
Of Theologians, but with keen dispatch
Of real hunger, and concoctive heate

To tranſubſtantiare; what redounds, tranſpires
Through Spirits with eaſe; nor wonder; if by fire
Of footy coal the Empiric Alchimiſt 440
Can turn, or holds it poſſible to turn
Metals of droſſieſt Ore to perfect Gold
As from the Mine. Mean while at Table *Eve*
Miniſterd naked, and thir flowing cups
With pleaſant liquors crown'd: O innocence
Deſerving Paradife! if ever, then,
Then had the Sons of God excuſe to have bin
Enamour'd at that ſight; but in thoſe hearts
Love unlibidinous reign'd, nor jealouſie
Was underſtood, the injur'd Lovers Hell. 450

Thus when with meats & drinks they had ſuffic'd,
Not burd'nd Nature, ſudden mind aroſe
In *Adam*, not to let th' occaſion paſs
Given him by this great Conference to know
Of things above his World, and of thir being
Who dwell in Heav'n, whoſe excellence he ſaw
Tranſcend his own ſo farr, whoſe radiant forms
Divine effulgence, whoſe high Power ſo far
Exceeded human, and his wary ſpeech
Thus to th' Emphyreal Miniſter he fram'd. 460

Inhabitant with God, now know I well
Thy favour, in this honour done to man,
Under whoſe lowly roof thou haſt voutſaf't
To enter, and theſe earthly fruits to taſte,
Food not of Angels, yet accepted ſo,
As that more willingly thou couldſt not ſeem
At Heav'ns high feaſts to have fed: yet what com-
To whom the winged Hierarch repli'd. [pare?
O *Adam*, one Almighty is, from whom

All things proceed, and up to him return, 470
If not deprav'd from good, created all
Such to perfection, one first matter all,
Indu'd with various forms, various degrees
Of substance, and in things that live, of life;
But more refin'd, more spiritous, and pure,
As neerer to him plac't or neerer tending
Each in thir severall active Sphears assignd,
Till body up to spirit work, in bounds
Proportiond to each kind. So from the root [leaves
Springs lighter the green stalk, from thence the
More aerie, last the bright consummate floure
Spirits odorous breathes : flours and thir fruit
Mans nourishment, by gradual scale sublim'd
To vital Spirits aspire, to animal,
To intellectual, give both life and sense,
Fancie and understanding, whence the soule
Reason receives, and reason is her being,
Discursive, or Intuitive ; discourse
Is ofttest yours, the latter most is ours,
Differing but in degree, of kind the same. 490
Wonder not then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance; time may come when men
With Angels may participate, and find
No inconvenient Diet, nor too light Fare:
And from these corporal nutriments perhaps
Your bodies may at last turn all to Spirit,
Improv'd by tract of time, and wingd ascend
Ethereal, as wee, or may at choice
Here or in Heav'nly Paradises dwell ; 500
If ye be found obedient, and retain

Unalterably firm his love entire
Whose progenie you are. Mean while enjoy
Your fill what happineſs this happie ſtate
Can comprehend, incapable of more.

To whom the Patriarch of mankind repli'd.
O favourable ſpirit, propitious gueſt,
Well haſt thou taught the way that might direct
Our knowledge, and the ſcale of Nature ſet
From center to circumference, whereon 510
In contemplation of created things .
By ſteps we may aſcend to God. But ſay,
What meant that caution joind, *if ye be found*
Obedient ? can wee want obedience then
To him, or poſſibly his love deſert
Who form'd us from the duſt, and plac'd us here
Full to the utmoſt meaſure of what bliſs
Human deſires can ſeek or apprehend ?

To whom the Angel. Son of Heav'n and Earth,
Attend : That thou art happie, owe to God ; 520
That thou continu'ſt ſuch, owe to thy ſelf,
That is, to thy obedience ; therein ſtand.
This was that caution giv'n thee ; be advis'd.
God made thee perfect, not immutable ;
And good he made thee, but to perſevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by Fate
Inextricable, or ſtrict neceſſity ;
Our voluntarie ſervice he requires,
Not our neceſſitated, ſuch with him 530
Findeſ no acceptance, nor can find, for how
Can hearts, not free, be tri'd whether they ſerve
Willing or no, who will but what they muſt

By Destinie, and can no other choose?
My self and all th' Angelic Host that stand
In sight of God enthron'd, our happie state
Hold, as you yours, while our obedience holds;
On other surety none; freely we serve.
Because wee freely love, as in our will
To love or not; in this we stand or fall: 540
And som are fall'n, to disobedience fall'n,
And so from Heav'n to deepest Hell; O fall
From what high state of blis into what woe!

To whom our great Progenitor. Thy words
Attentive, and with more delighted eare
Divine instructer, I have heard, then when
Cherubic Songs by night from neighbouring Hills
Aereal Music send: nor knew I not
To be both will and deed created free;
Yet that we never shall forget to love 550
Our maker, and obey him whose command
Single, is yet so just, my constant thoughts
Assur'd me and still assure: though what thou tellest
Hath past in Heav'n, som doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of Sacred silence to be heard;
And we have yet large day, for scarce the Sun
Hath finisht half his journey, and scarce begins
His other half in the great Zone of Heav'n. 560

Thus *Adam* made request, and *Raphael*
After short pause assenting, thus began.

High matter thou injoinst me, O prime of men,
Sad task and hard, for how shall I relate
To human sense th' invisable exploits

Of warring Spirits; how without remorse
The ruin of so many glorious once
And perfet while they stood; how last unfould
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good 570
This is dispenc't, and what furmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corporal forms,
As may express them best, though what if Earth
Be but the shadow of Heav'n, and things therein
Each to other like, more then on earth is thought?

As yet this world was not, and *Chaos* wilde
Reignd where these Heav'ns now rowl, where Earth
now rests

Upon her Center pois'd, when on a day
(For Time, though in Eternitie, appli'd 580
To motion, measures all things durable
By present, past, and future) on such day
As Heav'ns great Year brings forth, th' Empyreall
Of Angels by Imperial summons call'd, [Host
Innumerable before th' Almightyes Throne
Forthwith from all the ends of Heav'n appeerd
Under thir Hierarchs in orders bright
Ten thousand thousand Ensignes high advanc'd,
Standards, and Gonfalons twixt Van and Reare
Streame in the Aire, and for distinction serve 590
Of Hierarchies, of Orders, and Degrees;
Or in thir glittering Tissues bear imblaz'd
Holy Memorials, acts of Zeale and Love
Recorded eminent. Thus when in Orbes
Of circuit inexpressible they stood,
Orb within Orb, the Father infinite,

By whom in blifs imbosom'd sat the Son,
 A midst as from a flaming Mount, whose top
 Brightness had made invifible, thus fpake. 599

Hear, all ye Angels, Progenie of Light, [ers,
 Thrones, Dominations, Princedoms, Vertues, Pow-
 Hear my Decree, which unrevok't fhall ftand.

This day I have begot whom I declare

My onely Son, and on this holy Hill

Him have anointed, whom ye now behold

At my right hand; your Head I him appoint;

And by my Self have fworn to him fhall bow

All knees in Heav'n, and fhall confefs him Lord:

Under his great Vice-gerent Reign abide

United as one individual Soule

610

For ever happie: him who difobeyes

Mee difobeyes, breaks union, and that day

Caft out from God and bleffed vifion, falls

Into utter darknefs, deep ingulft, his place

Ordaind without redemption, without end.

So fpake th' Omnipotent, and with his words
 All feemd well pleas'd, all feemd, but were not all.

That day, as other folem dayes, they fpend

In fong and dance about the fared Hill,

Myftical dance, which yonder ftarrie Spheare 620

Of Planets and of fixt in all her Wheelles

Refembles neareft, mazes intricate,

Eccentric, intervolv'd, yet regular

Then moft, when moft irregular they feem:

And in thir motions harmonie Divine

So fmoother her charming tones, that Gods own ear

Liftens delighted. Eevning approachd

(For we have alfo our Eevning and our Morn,

We ours for change delectable, not need)
Forthwith from dance to sweet repast they turn
Defirous, all in Circles as they stood, 631
Tables are set, and on a sudden pil'd
With Angels Food, and rubied Nectar flows :
In Pearl, in Diamond, and massie Gold,
Fruit of delicious Vines, the growth of Heav'n.
They eat, they drink, and with refection sweet
Are fill'd, before th' all bounteous King, who shewrd
With copious hand, rejoycing in thir joy.
Now when ambrosial Night with Clouds exhal'd
From that high mount of God, whence light & shade
Spring both, the face of brightest Heav'n had changd
To grateful Twilight (for Night comes not there
In darker veile) and roseat Dews dispos'd
All but the unsleeping eyes of God to rest,
Wide over all the Plain, and wider farr
Then all this globous Earth in Plain outspred,
(Such are the Courts of God) Th' Angelic throng
Disperst in Bands and Files thir Camp extend
By living Streams among the Trees of Life,
Pavilions numberless, and sudden reard, 650
Celestial Tabernacles, where they slept [course
Fannd with coole Winds, save those who in thir
Melodious Hymns about the sovran Throne
Alternate all night long : but not so wak'd
Satan, so call him now, his former name
Is heard no more in Heav'n ; he of the first,
If not the first Arch-Angel, great in Power,
In favour and præminence, yet fraught
With envie against the Son of God, that day
Honour'd by his great Father, and proclaimd 660

Messiah King anointed, could not beare
Through pride that fight, and thought himself im-
Deep malice thence conceiving & disdain, [paired.
Soon as midnight brought on the duskie houre
Friendliest to sleep and silence, he resolv'd
With all his Legions to dislodge, and leave
Unworshipt, unbey'd the Throne supream
Contemptuous, and his next subordinate
Awak'ning, thus to him in secret spake. [close

Sleepst thou, Companion dear, what sleep can
Thy eye-lids? and remembrest what Decree 671
Of yesterday, so late hath past the lips
Of Heav'ns Almightye. Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? new Laws thou seest impos'd;
New Laws from him who reigns, new minds may
In us who serve, new Counsels, to debate [raise
What doubtful may ensue, more in this place
To utter is not safe. Assemble thou 680
Of all those Myriads which we lead the chief;
Tell them that by command, ere yet dim Night
Her shadowie Cloud withdraws, I am to haste,
And all who under me thir Banners wave,
Homeward with flying march where we possess
The Quarters of the North, there to prepare
Fit entertainment to receive our King
The great *Messiah*, and his new commands,
Who speedily through all the Hierarchies
Intends to pass triumphant, and give Laws. 690

So spake the false Arch-Angel, and infus'd
Bad influence into th' unwarie brest

Of his Affociate ; hee together calls,
Or feveral one by one, the Regent Powers,
Under him Regent, tells, as he was taught,
That the moſt High commanding, now ere Night,
Now ere dim Night had difincumberd Heav'n,
The great Hierarchal Standard was to move ;
Tells the ſuggeſted cauſe, and caſts between
Ambiguous words and jealousies, to ſound 700
Or taint integritie ; but all obey'd
The wonted ſignal, and ſuperior voice
Of thir great Potentate ; for great indeed
His name, and high was his degree in Heav'n ;
His count'nance, as the Morning Starr that guides
The ſtarrie flock, allur'd them, and with lyes
Drew after him the third part of Heav'ns Hoſt :
Mean while th' Eternal eye, whoſe ſight diſcernes
Abſtruſeſt thoughts, from forth his holy Mount
And from within the golden Lamps that burne
Nightly before him, ſaw without thir light 711
Rebellion riſing, ſaw in whom, how ſpred
Among the ſons of Morn, what multitudes
Were banded to oppoſe his high Decree ;
And ſmiling to his onely Son thus ſaid.

Son, thou in whom my glory I behold
In full reſplendence, Heir of all my might,
Neerly if now concernes us to be ſure
Of our Omnipotence, and with what Arms
We mean to hold what anciently we claim 720
Of Deitie or Empire, ſuch a foe
Is riſing, who intends to erect his Throne
Equal to ours, throughout the ſpacious North ;
Nor ſo content, hath in his thought to trie

In battel, what our Power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unawares we lose
This our high place, our Sanctuarie, our Hill.

To whom the Son with calm aspect and cleer
Light'ning Divine, ineffable, serene, 731
Made answer. Mightie Father, thou thy foes
Justly hast in derision, and secure
Laugh'st at thir vain designs and tumults vain,
Matter to mee of Glory, whom thir hate
Illustrates, when they see all Regal Power
Giv'n me to quell thir pride, and in event
Know whether I be dextrous to subdue
Thy Rebels, or be found the worst in Heav'n.

So spake the Son, but *Satan* with his Powers
Farr was advanc't on winged speed, an Host 741
Innumerable as the Starrs of Night,
Or Starrs of Morning, Dew-drops, which the Sun
Impearls on every leaf and every flouer.
Regions they pass'd, the mightie Regencies
Of Seraphim and Potentates and Thrones
In thir triple Degrees, Regions to which
All thy Dominion, *Adam*, is no more
Then what this Garden is to all the Earth,
And all the Sea, from one entire globose 750
Stretcht into Longitude; which having pass'd
At length into the limits of the North
They came, and *Satan* to his Royal seat
High on a Hill, far blazing, as a Mount
Rais'd on a Mount, with Pyramids and Towrs
From Diamond Quarries hew'n, & Rocks of Gold,

The Palace of great *Lucifer*, (so call
That Structure in the Dialect of men
Interpreted) which not long after, hee
Affecting all equality with God, 760
In imitation of that Mount whereon
Messiah was declar'd in sight of Heav'n,
The Mountain of the Congregation call'd;
For thither he assembl'd all his Train,
Pretending so commanded to consult
About the great reception of thir King,
Thither to come, and with calumnious Art
Of counterfeted truth thus held thir ears.

Thrones, Dominations, Princedomes, Vertues,
If these magnific Titles yet remain [Powers,
Not meerly titular, since by Decree 771
Another now hath to himself ingross't
All Power, and us eclips'd under the name
Of King anointed, for whom all this haste
Of midnight march, and hurried meeting here,
This onely to consult how we may best
With what may be devis'd of honours new
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endur'd, 780
To one and to his image now proclaim'd?
But what if better counsels might erect
Our minds and teach us to cast off this Yoke?
Will ye submit your necks, and chuse to bend
The supple knee? ye will not, if I trust
To know ye right, or if ye know your selves
Natives and Sons of Heav'n possess before
By none, and if not equal all, yet free,

Equally free; for Orders and Degrees
Jarr not with liberty, but well consist. 790
Who can in reason then or right assume
Monarchie over such as live by right
His equals, if in power and splendor less,
In freedome equal? or can introduce
Law and Edict on us, who without law
Erre not, much less for this to be our Lord,
And look for adoration to th' abuse
Of those Imperial Titles which assert
Our being ordain'd to govern, not to serve?

Thus farr his bold discourse without controule
Had audience, when among the Seraphim 801
Abdiel, then whom none with more zeale ador'd
The Deitie, and divine commands obei'd,
Stood up, and in a flame of zeale severe
The current of his fury thus oppos'd.

O argument blasphemous, false and proud!
Words which no eare ever to hear in Heav'n
Expected, least of all from thee, ingrate
In place thy self so high above thy Peeres.
Canst thou with impious obloquie condemne 810
The just Decree of God, pronounc't and sworn,
That to his only Son by right endu'd
With Regal Scepter, every Soule in Heav'n
Shall bend the knee, and in that honour due
Confess him rightful King? unjust thou saist
Flatly unjust, to binde with Laws the free,
And equal over equals to let Reigne,
One over all with unsucceeded power.
Shalt thou give Law to God, shalt thou dispute
With him the points of libertie, who made 820

Thee what thou art, & formd the Pow'rs of Heav'n
Such as he pleas'd, and circumscrib'd thir being?
Yet by experience taught we know how good,
And of our good, and of our dignitie
How provident he is, how farr from thought
To make us less, bent rather to exalt
Our happie state under one Head more neer
United. But to grant it thee unjust,
That equal over equals Monarch Reigne:
Thy self though great & glorious dost thou count,
Or all Angelic Nature joind in one, 831
Equal to him begotten Son, by whom
As by his Word the mighty Father made
All things, ev'n thee, and all the Spirits of Heav'n
By him created in thir bright degrees,
Crownd them with Glory, & to thir Glory nam'd
Thrones, Dominations, Princedoms, Vertues, Pow-
Essential Powers, nor by his Reign obscur'd, [ers
But more illustrious made, since he the Head
One of our number thus reduc't becomes, 840
His Laws our Laws, all honour to him done
Returns our own. Cease then this impious rage,
And tempt not these; but hast'n to appease
Th' incens'd Father, and th' incens'd Son,
While Pardon may be found in time besought.

So spake the fervent Angel, but his zeale
None seconded, as out of season judg'd,
Or singular and rash, whereat rejoic'd
Th' Apostat, and more haughty thus repli'd. 849
That we were formd then saist thou? & the work
Of secondarie hands, by task transferd
From Father to his Son? strange point and new!

Doctrin which we would know whence learnt: who
When this creation was? rememberst thou [saw
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-rai'd
By our own quick'ning power, when fatal course
Had circl'd his full Orbe, the birth mature
Of this our native Heav'n, Ethereal Sons. 860
Our puissance is our own, our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal: then thou shalt behold
Whether by supplication we intend
Address, and to begirt th' Almighty Throne
Beseeching or besieging. This report,
These tidings carrie to th' anointed King;
And fly, ere evil intercept thy flight.

He said, and as the sound of waters deep
Hoarse murmur echo'd to his words applause 870
Through the infinite Host, nor less for that
The flaming Seraph fearless, though alone
Encompas'd round with foes, thus answerd bold.

O alienate from God, O spirit accurst,
Forfak'n of all good; I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud, contagion spread
Both of thy crime and punishment: henceforth
No more be troubl'd how to quit the yoke
Of Gods *Messiah*; those indulgent Laws 880
Will not be now voutsaf't, other Decrees
Against thee are gon forth without recall;
That Golden Scepter which thou didst reject
Is now an Iron Rod to bruise and breake

Thy disobedience. Well thou didst advise,
Yet not for thy advise or threats I fly
These wicked Tents devoted, least the wrauth
Impendent, raging into sudden flame
Distinguish not : for soon expect to feel
His Thunder on thy head, devouring fire. 890
Then who created thee lamenting learne,
When who can uncreate thee thou shalt know.

So spake the Seraph *Abdiel* faithful found,
Among the faithless, faithful only hee ;
Among innumerable false, unmov'd,
Unshak'n, uneduc'd, unterrifi'd
His Loyaltie he kept, his Love, his Zeale ;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he susteind
Superior, nor of violence fear'd aught ;
And with retorted scorn his back he turn'd
On those proud Towrs to swift destruction doom'd.

The End of the Fifth Book.



Paradise Lost.

BOOK VI.

ALL night the dreadless Angel unpursu'd
Through Heav'n's wide Champain held
his way, till Morn,
Wak't by the circling Hours, with rosie hand
Unbarr'd the gates of Light. There is a Cave
Within the Mount of God, fast by his Throne,
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through
Grateful vicissitude, like Day and Night; [Heav'n
Light issues forth, and at the other dore
Obsequious darkness enters, till her houre [well
To veile the Heav'n, though darkness there might
Seem twilight here; and now went forth the Morn
Such as in highest Heav'n, arrayd in Gold
Empyrean, from before her vanish Night,
Shot through with orient Beams: when all the Plain
Coverd with thick embatteld Squadrons bright,
Chariots and flaming Armes, and fierie Steeds
Reflecting blaze on blaze, first met his view:
Warr he perceav'd, warr in procinct, and found
Already known what he for news had thought 20
To have reported: gladly then he mixt
Among those friendly Powers who him receav'd

With joy and acclamations loud, that one
That of so many Myriads fall'n, yet one
Returnd not lost: On to the sacred hill
They led him high applauded, and present
Before the seat supream; from whence a voice
From midst a Golden Cloud thus milde was heard.

Servant of God, well done, well hast thou fought
The better fight, who single hast maintaind 30
Against revolted multitudes the Cause
Of Truth, in word mightier then they in Armes;
And for the testimonie of Truth hast born
Universal reproach, far worse to beare
Then violence: for this was all thy care
To stand approv'd in sight of God, though Worlds
Judg'd thee perverse: the easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Then scornd thou didst depart, and to subdue 40
By force, who reason for thir Law refuse,
Right reason for thir Law, and for thir King
Messiah, who by right of merit Reigns.
Goe *Michael* of Celestial Armies Prince,
And thou in Military prowess next
Gabriel, lead forth to Battel these my Sons
Invincible, lead forth my armed Saints
By Thousands and by Millions rang'd for fight;
Equal in number to that Godless crew
Rebellious, them with Fire and hostile Arms 50
Fearless assault, and to the brow of Heav'n
Pursuing drive them out from God and bliss,
Into thir place of punishment, the Gulf
Of *Tartarus*, which ready opens wide

His fiery *Chaos* to receive thir fall.

So spake the Sovran voice, and Clouds began
To darken all the Hill, and smoak to rowl
In duskie wreathes, reluctant flames, the signe
Of wrauth awak't : nor with less dread the loud
Ethereal Trumpet from on high gan blow : 60
At which command the Powers Militant,
That stood for Heav'n, in mighty *Quadrate* joyn'd
Of Union irresistible, mov'd on
In silence thir bright Legions, to the sound
Of instrumental Harmonie that breath'd
Heroic Ardor to advent'rous deeds
Under thir God-like Leaders, in the Cause
Of God and his *Messiah*. On they move
Indissolubly firm ; nor obvious Hill,
Nor streit'ning Vale, nor Wood, nor Stream divides
Thir perfect ranks ; for high above the ground 71
Thir march was, and the passive Air upbore
Thir nimble tread ; as when the total kind
Of Birds in orderly array on wing
Came summond over *Eden* to receive
Thir names of thee ; so over many a tract
Of Heav'n they march'd, and many a Province wide
Tenfold the length of this terrene : at last
Farr in th' Horizon to the North appear'd
From skirt to skirt a fierie Region, stretcht 80
In battailous aspect, and neerer view
Bristl'd with upright beams innumerable
Of rigid Spears, and Helmets throng'd, and Shields
Various, with boastful Argument portraid,
The banded Powers of *Satan* hasting on
With furious expedition ; for they weend

That self same day by fight, or by surprize
To win the Mount of God, and on his Throne
To set the envier of his State, the proud 89
Aspirer, but thir thoughts prov'd fond and vain
In the mid way : though strange to us it seemd
At first, that Angel should with Angel warr,
And in fierce hosting meet, who wont to meet
So oft in Festivals of joy and love
Unanimous, as sons of one great Sire
Hymning th' Eternal Father : but the shout
Of Battel now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst exalted as a God
Th' Apostat in his Sun-bright Chariot fate 100
Idol of Majestie Divine, enclos'd
With Flaming Cherubim, and golden Shields ;
Then lighted from his gorgeous Throne, for now
'Twixt Host and Host but narrow space was left,
A dreadful interval, and Front to Front
Presented stood in terrible array
Of hideous length : before the cloudie Van,
On the rough edge of battel ere it joyn'd,
Satan with vast and haughtie strides advanc't,
Came towring, armd in Adamant and Gold ; 110
Abdiel that fight endur'd not, where he stood
Among the mightiest, bent on highest deeds,
And thus his own undaunted heart explores.

O Heav'n! that such resemblance of the Highest
Should yet remain, where faith and realtie
Remain not; wherefore should not strength & might
There fail where Vertue fails, or weakest prove
Where boldest ; though to fight unconquerable ?

His puissance, trusting in th' Almighty's aide,
I mean to try, whose Reason I have tri'd 120
Unsound and false; nor is it aught but just,
That he who in debate of Truth hath won,
Should win in Arms, in both disputes alike
Victor; though brutish that contest and foule,
When Reason hath to deal with force, yet so
Most reason is that Reason overcome.

So pondering, and from his armed Peers
Forth stepping opposite, half way he met
His daring foe, at this prevention more
Incens't, and thus securely him defi'd. 130

Proud, art thou met? thy hope was to have reacht
The highth of thy aspiring unoppos'd,
The Throne of God unguarded, and his side
Abandon'd at the terror of thy Power
Or potent tongue; fool, not to think how vain
Against th' Omnipotent to rise in Arms;
Who out of smallest things could without end
Have rais'd incessant Armies to defeat
Thy folly; or with solitarie hand
Reaching beyond all limit, at one blow 140
Unaided could have finish't thee, and whelmd
Thy Legions under darkness; but thou seest
All are not of thy Train; there be who Faith
Prefer, and Pietie to God, though then
To thee not visible, when I alone
Seemd in thy World erroneous to dissent
From all: my Sect thou seest, now learn too late
How few somtimes may know, when thousands err.

Whom the grand foe with scornful eye askance
Thus answerd. Ill for thee, but in wisht houre

Of my revenge, first fought for thou returnst 151
From flight, seditious Angel, to receive
Thy merited reward, the first assay
Of this right hand provok't, since first that tongue
Inspir'd with contradiction durst oppose
A third part of the Gods, in Synod met
Thir Deities to assert, who while they feel
Vigour Divine within them, can allow
Omnipotence to none. But well thou comst
Before thy fellows, ambitious to win 160
From me som Plume, that thy success may show
Destruction to the rest: this pause between
(Unanswerd least thou boast) to let thee know;
At first I thought that Libertie and Heav'n
To heav'nly Soules had bin all one; but now
I see that most through sloth had rather serve,
Ministring Spirits, traird up in Feast and Song;
Such hast thou arm'd, the Minstrelsie of Heav'n,
Servilitie with freedom to contend,
As both thir deeds compar'd this day shall prove.

To whom in brief thus *Abdiel* stern repli'd. 171
Apostat, still thou errst, nor end wilt find
Of erring, from the path of truth remote:
Unjustly thou deprav'st it with the name
Of *Servitude* to serve whom God ordains,
Or Nature; God and Nature bid the same,
When he who rules is worthiest, and excells
Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebelld
Against his worthier, as thine now serve thee, 180
Thy self not free, but to thy self enthrall'd;
Yet leudly dar'st our ministring upbraid.

Reign thou in Hell thy Kingdom, let mee serve
In Heav'n God ever blest, and his Divine
Behests obey, worthiest to be obey'd,
Yet Chains in Hell, not Realms expect: mean while
From mee returnd, as erst thou saidst, from flight,
'This greeting on thy impious Crest receive.

So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud Crest of *Satan*, that no sight, 191
Nor motion of swift thought, less could his Shield
Such ruin intercept: ten paces huge
He back recoild; the tenth on bended knee
His massie Spear upstaid; as if on Earth
Winds under ground or waters forcing way
Sidelong, had push't a Mountain from his seat
Half sunk with all his Pines. Amazement seisd
The Rebel Thrones, but greater rage to see
Thus foil'd thir mightiest, ours joy filld, and shout,
Presage of Victorie and fierce desire 201
Of Battel: whereat *Michael* bid sound
Th' Arch-angel trumpet; through the vast of Heav'n
It founded, and the faithful Armies rung
Hosanna to the Highest: nor stood at gaze
Th' adverse Legions, nor less hideous joyn'd
The horrid flock: now storming furie rose,
And clamour such as heard in Heav'n till now
Was never, Arms on Armour clashing bray'd
Horrible discord, and the madding Wheelles 210
Of brazen Chariots rag'd; dire was the noise
Of conflict; over head the dismal hiss
Of fiery Darts in flaming volies flew,
And flying vaulted either Host with fire.

So under fierie Cope together rush'd
Both Battels maine, with ruinous assault
And inextinguishable rage ; all Heav'n
Refounded, and had Earth bin then, all Earth
Had to her Center shook. What wonder ? when
Millions of fierce encountring Angels fought 220
On either side, the least of whom could weild
These Elements, and arm him with the force
Of all thir Regions : how much more of Power
Armie against Armie numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, thir happie Native seat ;
Had not th' Eternal King Omnipotent
From his strong hold of Heav'n high over-rul'd
And limited thir might ; though numberd such
As each divided Legion might have seemd 230
A numerous Host, in strength each armed hand
A Legion ; led in fight, yet Leader seemd
Each Warriour single as in Chief, expert
When to advance, or stand, or turn the sway
Of Battel, open when, and when to close
The ridges of grim Warr ; no thought of flight,
None of retreat, no unbecoming deed
That argu'd fear ; each on himself reli'd,
As onely in his arm the moment lay
Of victorie ; deeds of eternal fame 240
Were don, but infinite : for wide was spread
That Warr and various ; somtimes on firm ground
A standing fight, then soaring on main wing
Tormented all the Air ; all Air seemd then
Conflicting Fire : long time in even scale
The Battel hung ; till *Satan*, who that day

Prodigious power had shewn, and met in Armes
No equal, raunging through the dire attack
Of fighting Seraphim confus'd, at length ²⁴⁹
Saw where the Sword of *Michael* smote, and fell'd
Squadrons at once, with huge two-handed sway
Brandisht aloft the horrid edge came down
Wide wafting; such destruction to withstand
He hasted, and oppos'd the rockie Orb
Of tenfold Adamant, his ample Shield
A vast circumference: At his approach
The great Arch-Angel from his warlike toile
Surceas'd, and glad as hoping here to end
Intestine War in Heav'n, the arch foe subdu'd
Or Captive drag'd in Chains, with hostile frown
And visage all inflam'd first thus began. ²⁶¹

Author of evil, unknown till thy revolt,
Unnam'd in Heav'n, now plenteous, as thou seest
These Acts of hateful strife, hateful to all,
Though heaviest by just measure on thy self
And thy adherents: how hast thou disturb'd
Heav'ns blessed peace, and into Nature brought
Miserie, uncreated till the crime
Of thy Rebellion? how hast thou instill'd
Thy malice into thousands, once upright
And faithful, now prov'd false. But think not here
To trouble Holy Rest; Heav'n casts thee out ²⁷¹
From all her Confines. Heav'n the seat of bliss
Brooks not the works of violence and Warr.
Hence then, and evil go with thee along
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew; there mingle broiles,
Ere this avenging Sword begin thy doome,

Or som more sudden vengeance wing'd from God
Precipitate thee with augmented paine. 280

So spake the Prince of Angels; to whom thus
The Adversarie. Nor think thou with wind
Of airie threats to aw whom yet with deeds
Thou canst not. Hast thou turnd the least of these
To flight, or if to fall, but that they rise
Unvanquisht, easier to transact with mee
That thou shouldst hope, imperious, & with threats
To chase me hence? erre not that so shall end
The strife which thou call'st evil, but wee style
The strife of Glorie: which we mean to win, 290
Or turn this Heav'n it self into the Hell
Thou fablest, here however to dwell free,
If not to reign: mean while thy utmost force,
And join him nam'd *Almightie* to thy aid,
I flie not, but have fought thee farr and nigh.

They ended parle, and both addrest for fight
Unspeakable; for who, though with the tongue
Of Angels, can relate, or to what things
Likened on Earth conspicuous, that may lift
Human imagination to such highth 300
Of Godlike Power: for likest Gods they seemd,
Stood they or mov'd, in stature, motion, arms
Fit to decide the Empire of great Heav'n.
Now wav'd thir fierie Swords, and in the Aire
Made horrid Circles; two broad Suns thir Shields
Blaz'd opposit, while expectation stood
In horror; from each hand with speed retir'd
Where erst was thickest fight, th' Angelic throng,
And left large field, unsafe within the wind
Of such commotion, such as to set forth 310

Great things by small, if Natures concord broke,
Among the Constellations warr were sprung,
Two Planets rushing from aspect maligne
Of fiercest opposition in mid Skie,
Should combat, and thir jarring Sphears confound.
Together both with next to Almighty Arme,
Uplifted imminent one stroke they aim'd
That might determine, and not need repeate,
As not of power, at once ; nor odds appeerd
In might or swift prevention ; but the sword 320
Of *Michael* from the Armorie of God
Was giv'n him temperd so, that neither keen
Nor solid might resist that edge : it met
The sword of *Satan* with steep force to smite
Descending, and in half cut sheere, nor staid,
But with swift wheele reverse, deep entring shar'd
All his right side ; then *Satan* first knew pain,
And writh'd him to and fro convolv'd ; so sore
The griding sword with discontinuous wound
Pass'd through him, but th' Ethereal substance clos'd
Not long divisible, and from the gash 331
A stream of Nectarous humor issuing flow'd
Sanguin, such as Celestial Spirits may bleed,
And all his Armour staid ere while so bright.
Forthwith on all sides to his aide was run
By Angels many and strong, who interpos'd
Defence, while others bore him on thir Shields
Back to his Chariot ; where it stood retir'd
From off the files of warr ; there they him laid
Gnashing for anguish and despite and shame 340
To find himself not matchless, and his pride
Humbld by such rebuke, so farr beneath

His confidence to equal God in power.
Yet soon he heal'd; for Spirits that live throughout
Vital in every part, not as frail man
In Entrails, Heart or Head, Liver or Reines,
Cannot but by annihilating die;
Nor in thir liquid texture mortal wound
Receive, no more then can the fluid Aire:
All Heart they live, all Head, all Eye, all Eare,
All Intellect, all Sense, and as they please, 351
They Limb themselves, and colour, shape or size
Assume, as likes them best, condense or rare.

Mean while in other parts like deeds deservd
Memorial, where the might of *Gabriel* fought,
And with fierce Ensignes pierc'd the deep array
Of *Moloch* furious King, who him defd,
And at his Chariot wheelles to drag him bound
Threatn'd, nor from the Holie One of Heav'n
Refrein'd his tongue blasphemous; but anon 360
Down clov'n to the waste, with shatterd Armes
And uncouth paine fled bellowing. On each wing
Uriel and *Raphael* his vaunting foe,
Though huge, and in a Rock of Diamond Armd,
Vanquish'd *Adramelec*, and *Asmadai*,
Two potent Thrones, that to be less then Gods
Disdain'd, but meaner thoughts learn'd in thir flight,
Mangl'd with gashly wounds through Plate and
Nor stood unmindful *Abdiel* to annoy [Maile.
The Atheist crew, but with redoubl'd blow 370
Ariel and *Arioc*, and the violence
Of *Ramiel* scorcht and blasted overthrew.
I might relate of thousands, and thir names
Eternize here on Earth; but those elect

Angels contented with thir fame in Heav'n
Seek not the praise of men ; the other sort
In might though wondrous and in Acts of Warr,
Nor of Renown less eager, yet by doome
Cancel'd from Heav'n and sacred memorie,
Nameless in dark oblivion let them dwell. 380
For strength from Truth divided and from Just,
Illaudable, naught merits but dispraise
And ignominie, yet to glorie aspires
Vain glorious, and through infamie seeks fame :
Therefore Eternal silence be thir doome.

And now thir mightiest quell'd, the battel swerv'd,
With many an inrode gor'd ; deformed rout
Enter'd, and foul disorder ; all the ground
With shiver'd armour strow'n, and on a heap
Chariot and Charioter lay overturn'd 390
And fierie foaming Steeds ; what stood, recoyld
Orewearied, through the faint Satanic Host
Defensive scarce, or with pale fear surpris'd,
Then first with fear surpris'd and sense of paine
Fled ignominious, to such evil brought
By sinne of disobedience, till that hour
Not liable to fear or flight or paine.
Far otherwise th' inviolable Saints
In Cubic Phalanx firm advanc't entire,
Invulnerable, impenitrably arm'd : 400
Such high advantages thir innocence
Gave them above thir foes, not to have sinnd,
Not to have disobey'd ; in fight they stood
Unwearied, unobnoxious to be pain'd
By wound, though from thir place by violence mov'd.
Now Night her course began, and over Heav'n

Inducing darkness, grateful truce impos'd,
And silence on the odious din of Warr :
Under her Cloudie covert both retir'd,
Victor and Vanquish't : on the foughten field 410
Michael and his Angels prevalent
Encamping, plac'd in Guard thir Watches round,
Cherubic waving fires : on th' other part
Satan with his rebellious disappoord,
Far in the dark dislodg'd, and void of rest,
His Potentates to Councel call'd by night ;
And in the midst thus undismay'd began.

O now in danger tri'd, now known in Armes
Not to be overpowerd, Companions deare,
Found worthy not of Libertie alone, 420
Too mean pretense, but what we more affect,
Honour, Dominion, Glorie, and renowne,
Who have sustaind one day in doubtful fight,
(And if one day, why not Eternal dayes ?)
What Heavens Lord had powerfullest to send
Against us from about his Throne, and judg'd
Sufficient to subdue us to his will,
But proves not so : then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True is, less firmly arm'd,
Some disadvantage we endur'd and paine, 431
Till now not known, but known as soon contemnd,
Since now we find this our Empyrean forme
Incapable of mortal injurie
Imperishable, and though peirc'd with wound,
Soon closing, and by native vigour heal'd.
Of evil then so small as easie think
The remedie ; perhaps more valid Armes,

Weapons more violent, when next we meet,
May serve to better us, and worse our foes, 440
Or equal what between us made the odds,
In Nature none : if other hidden cause
Left them Superiour, while we can preserve
Unhurt our mindes, and understanding sound,
Due search and consultation will disclose.

He sat ; and in th' assembly next upstood
Nifroc, of Principalities the prime ;
As one he stood escap't from cruel fight,
Sore toild, his riv'n Armes to havoc hewn,
And cloudie in aspect thus answering spake. 450
Deliverer from new Lords, leader to free
Enjoyment of our right as Gods ; yet hard
For Gods, and too unequal work we find
Against unequal armes to fight in paine,
Against unpaid, impassive ; from which evil
Ruin must needs ensue ; for what availes [paine
Valour or strength, though matchless, quell'd with
Which all subdues, and makes remiss the hands
Of Mightiest. Sense of pleasure we may well
Spare out of life perhaps, and not repine, 460
But live content, which is the calmest life :
But pain is perfect miserie, the worst
Of evils, and excessive, overturnes
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded Enemies, or arme
Our selves with like defence, to mee deserves
No less then for deliverance what we owe.

Whereto with look compos'd *Satan* repli'd.
Not uninvented that, which thou aright 470

Beleivſt ſo main to our ſucceſs, I bring ;
Which of us who beholds the bright ſurface
Of this Ethereous mould whereon we ſtand,
This continent of ſpacious Heav'n, adorn'd
With Plant, Fruit, Flour Ambroſial, Gemms &
Whoſe Eye ſo ſuperficially ſurveyes [Gold,
Theſe things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of ſpiritous and fierie ſpume, till toucht
With Heav'n's ray, and temperd they ſhoot forth
So beauteous, op'ning to the ambient light. 481
Theſe in thir dark Nativitie the Deep
Shall yeild us, pregnant with infernal flame,
Which into hallow Engins long and round
Thick-rammd, at th' other bore with touch of fire
Dilated and infuriate ſhall ſend forth
From far with thundring noiſe among our foes
Such implements of miſchief as ſhall daſh
To pieces, and orewhelm whatever ſtands
Adverſe, that they ſhall fear we have diſarm'd 490
The Thunderer of his only dreaded bolt.
Nor long ſhall be our labour, yet ere dawne,
Effect ſhall end our wiſh. Mean while revive;
Abandon fear ; to ſtrength and counſel joind
Think nothing hard, much leſs to be deſpaird.
He ended, and his words thir drooping chere
Enlightn'd, and thir languiſht hope reviv'd.
Th' invention all admir'd, and each, how hee
To be th' inventer miſs'd, ſo eaſie it ſeemd
Once found, which yet unfound moſt would have
Impoſſible : yet haply of thy Race [thought
In future dayes, if Malice ſhould abound,

Some one intent on mischief, or inspir'd
With dev'lish machination might devise
Like instrument to plague the Sons of men
For sin, on warr and mutual slaughter bent.
Forthwith from Councel to the work they flew,
None arguing stood, innumerable hands
Were ready, in a moment up they turn'd
Wide the Celestial soile, and saw beneath 510
Th' originals of Nature in thir crude
Conception; Sulphurous and Nitrous Foame
They found, they mingl'd, and with suttle Art,
Concocted and adusted they reduc'd
To blackest grain, and into store conveyd :
Part hidd'n veins diggd up (nor hath this Earth
Entrails unlike) of Mineral and Stone,
Whereof to found thir Engins and thir Balls
Of missive ruin; part incentive reed
Provide, pernicious with one touch to fire. 520
So all ere day-spring, under conscious Night
Secret they finish'd, and in order set,
With silent circumspection unesp'd.
Now when fair Morn Orient in Heav'n appeerd
Up rose the Victor Angels, and to Arms
The matin Trumpet Sung: in Arms they stood
Of Golden Panoplie, refulgent Host,
Soon banded; others from the dawning Hills
Lookd round, and Scouts each Coast light-armed
Each quarter, to descrie the distant foe, [scoure,
Where lodg'd, or whither fled, or if for fight, 531
In motion or in alt: him soon they met
Under spred Ensignes moving nigh, in flow
But firm Battalion; back with speediest Sail

Zophiel, of Cherubim the swiftest wing,
Came flying, and in mid Aire aloud thus cri'd.

Arme, Warriours, Arme for fight, the foe at hand,
Whom fled we thought, will save us long pursuit
This day, fear not his flight; so thick a Cloud
He comes, and settl'd in his face I see 540

Sad resolution and secure: let each
His Adamantine coat gird well, and each
Fit well his Helme, gripe fast his orb'd Shield,
Born even or high, for this day will pour down,
If I conjecture aught, no drizzling shower,
But ratling storm of Arrows barb'd with fire.
So warn'd he them aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took Alarm,
And onward move Embattel'd; when behold 550
Not distant far with heavie pace the Foe
Approaching gross and huge; in hollow Cube
Training his devilish Enginrie, impal'd
On every side with shadding Squadrons Deep,
To hide the fraud. At interview both stood
A while, but suddenly at head appeerd
Satan: And thus was heard Commanding loud.

Vanguard, to Right and Left the Front unfould;
That all may see who hate us, how we seek
Peace and composure, and with open brest 560
Stand readie to receive them, if they like
Our overture, and turn not back perverse;
But that I doubt, however witness Heaven,
Heav'n witness thou anon, while we discharge
Freely our part: yee who appointed stand
Do as you have in charge, and briefly touch

What we propound, and loud that all may hear.

So scoffing in ambiguous words, he scarce
Had ended ; when to Right and Left the Front
Divided, and to either Flank retir'd. 570

Which to our eyes discoverd new and strange,
A triple-mounted row of Pillars laid
On Wheels (for like to Pillars most they seem'd
Or hollow'd bodies made of Oak or Firr
With branches lopt, in Wood or Mountain fell'd)
Brass, Iron, Stonie mould, had not thir mouthes
With hideous orifice gap't on us wide,

Portending hollow truce ; at each behind
A Seraph stood, and in his hand a Reed
Stood waving tipt with fire ; while we suspense,
Collected stood within our thoughts amus'd, 581
Not long, for sudden all at once thir Reeds

Put forth, and to a narrow vent appli'd
With nicest touch. Immediate in a flame,
But soon obscur'd with smoak, all Heav'n appeerd,
From those deep-throated Engins belcht, whose roar
Emboweld with outrageous noise the Air,
And all her entrails tore, disgorging foule
Thir devillish glut, chaind Thunderbolts and Hail
Of Iron Globes, which on the Victor Host 590
Level'd, with such impetuous furie smote,

That whom they hit, none on thir feet might stand,
Though standing else as Rocks, but down they fell
By thousands, Angel on Arch-Angel rowl'd ;
The sooner for thir Arms, unarm'd they might
Have easily as Spirits evaded swift
By quick contraction or remove ; but now
Foule dissipation follow'd and forc't rout ;

Nor serv'd it to relax thir ferried files.
What should they do? if on they rusht, repulse
Repeated, and indecent overthrow 601
Doubl'd, would render them yet more despis'd,
And to thir foes a laughter; for in view
Stood rankt of Seraphim another row
In posture to displode thir second tire
Of Thunder: back defeated to return
They worse abhorr'd. *Satan* beheld thir plight,
And to his Mates thus in derision call'd.

O Friends, why come not on these Victors proud?
Ere while they fierce were coming, and when wee,
To entertain them fair with open Front 611
And Brest, (what could we more?) propounded terms
Of composition, strait they chang'd thir minds,
Flew off, and into strange vagaries fell,
As they would dance, yet for a dance they seemd
Somwhat extravagant and wilde, perhaps
For joy of offerd peace: but I suppose
If our proposals once again were heard
We should compel them to a quick result.

To whom thus *Belial* in like gamefom mood.
Leader, the terms we sent were terms of weight,
Of hard contents, and full of force urg'd home,
Such as we might perceive amus'd them all,
And stumbl'd many, who receives them right,
Had need from head to foot well understand;
Not understood, this gift they have besides,
They shew us when our foes walk not upright.

So they among themselves in pleasant veine
Stood scoffing, highthn'd in thir thoughts beyond
All doubt of Victorie, eternal might 630

To match with thir inventions they presum'd
So easie, and of his Thunder made a scorn,
And all his Host derided, while they stood
A while in trouble; but they stood not long,
Rage prompted them at length, & found them arms
Against such hellish mischief fit to oppose.
Forthwith (behold the excellence, the power
Which God hath in his mighty Angels plac'd)
Thir Arms away they threw, and to the Hills
(For Earth hath this variety from Heav'n 640
Of pleasure situate in Hill and Dale)
Light as the Lightning glimps they ran, they flew,
From thir foundations loosning to and fro
They pluckt the seated Hills with all thir load,
Rocks, Waters, Woods, and by the shaggie tops
Up lifting bore them in thir hands: Amaze,
Be sure, and terrour seisd the rebel Host,
When coming towards them so dread they saw
The bottom of the Mountains upward turn'd,
Till on those curst Engins triple-row 650
They saw them whelmd, and all thir confidence
Under the weight of Mountains buried deep,
Themselves invaded next, and on thir heads
Main Promontories flung, which in the Air
Came shadowing, and opprest whole Legions arm'd,
Thir armor help'd thir harm, crush't in and brus'd
Into thir substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long strugling underneath, ere they could wind
Out of such prison, though Spirits of purest light,
Purest at first, now gross by sinning grown. 661
The rest in imitation to like Armes

Betook them, and the neighbouring Hills uptore ;
So Hills amid the Air encounterd Hills
Hurl'd to and fro with jaculation dire,
That under ground they fought in dismal shade ;
Infernal noise ; Warr seem'd a civil Game
To this uproar ; horrid confusion heapt
Upon confusion rose : and now all Heav'n
Had gone to wrack, with ruin overspread, 670
Had not th' Almighty Father where he sits
Shrin'd in his Sanctuarie of Heav'n secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advis'd :
That his great purpose he might so fulfill,
To honour his Anointed Son aveng'd
Upon his enemies, and to declare
All power on him transferr'd : whence to his Son
Th' Affessor of his Throne he thus began.

Effulgence of my Glorie, Son belov'd, 680
Son in whose face invisible is beheld
Vifibly, what by Deitie I am,
And in whose hand what by Decree I doe,
Second Omnipotence, two dayes are past,
Two dayes, as we compute the dayes of Heav'n,
Since *Michael* and his Powers went forth to tame
These disobedient ; fore hath been thir fight,
As likeliest was, when two such Foes met arm'd ;
For to themselves I left them, and thou knowst,
Equal in their Creation they were form'd, 690
Save what sin hath impaird, which yet hath wrought
Insensibly, for I suspend thir doom ;
Whence in perpetual fight they needs must last
Endless, and no solution will be found :

Warr wearied hath perform'd what Warr can do,
And to disorder'd rage let loose the reines, [makes
With Mountains as with Weapons arm'd, which
Wild work in Heav'n, and dangerous to the maine.
Two dayes are therefore past, the third is thine;
For thee I have ordain'd it, and thus farr 700

Have sufferd, that the Glorie may be thine
Of ending this great Warr, since none but Thou
Can end it. Into thee such Vertue and Grace
Immenſe I have transfus'd, that all may know
In Heav'n and Hell thy Power above compare,
And this perverſe Commotion governd thus,
To manifeſt thee worthieſt to be Heir
Of all things, to be Heir and to be King
By Sacred Unction, thy deſerved right.
Go then thou Mightieſt in thy Fathers might, 710
Aſcend my Chariot, guide the rapid Wheelles
That ſhake Heav'n's baſis, bring forth all my Warr,
My Bow and Thunder, my Almighty Arms
Gird on, and Sword upon thy puiſſant Thigh;
Purſue theſe ſons of Darkneſs, drive them out
From all Heav'n's bounds into the utter Deep:
There let them learn, as likes them, to deſpiſe
God and *Meſſiah* his anointed King.

He ſaid, and on his Son with Rayes direct
Shon full, he all his Father full expreſt 720
Ineffably into his face receiv'd,
And thus the filial Godhead answering ſpake.

O Father, O Supream of heav'nly Thrones,
Firſt, Higheſt, Holieſt, Beſt, thou alwayes ſeekeſt
To glorifie thy Son, I alwayes thee,
As is moſt juſt; this I my Glorie account,

My exaltation, and my whole delight,
That thou in me well pleas'd, declar'st thy will
Fulfill'd, which to fulfil is all my bliss.
Scepter and Power, thy giving, I assume, 730
And gladlier shall resign, when in the end
Thou shalt be All in All, and I in thee
For ever, and in mee all whom thou lov'st :
But whom thou hat'st, I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things ; and shall soon,
Arm'd with thy might, rid heav'n of these rebell'd,
To thir prepar'd ill Mansion driven down
To chains of Darkness, and th' undying Worm,
That from thy just obedience could revolt, 740
Whom to obey is happiness entire.
Then shall thy Saints unmixt, and from th' impure
Farr separate, circling thy holy Mount
Unfained *Halleluiahs* to thee sing,
Hymns of high praise, and I among them chief.
So said, he o're his Scepter bowing, rose
From the right hand of Glorie where he sat,
And the third sacred Morn began to shine
Dawning through Heav'n : forth rush'd with whirl-
The Chariot of Paternal Deitie, [wind sound
Flashing thick flames, Wheele within Wheele un-
It self instinct with Spirit, but convoyd [drawn,
By four Cherubic shapes, four Faces each
Had wondrous, as with Starrs thir bodies all
And Wings were set with Eyes, with Eyes the Wheels
Of Beril, and careering Fires between ;
Over thir heads a chrystal Firmament,
Whereon a Saphir Throne, inlaid with pure

Amber, and colours of the showrie Arch.
Hee in Celestial Panoplie all arm'd 760
Of radiant *Urim*, work divinely wrought,
Ascended, at his right hand Victorie
Sate Eagle-wing'd, beside him hung his Bow
And Quiver with three-bolted Thunder stor'd,
And from about him fierce Effusion rowld
Of smoak and bickering flame, and sparkles dire;
Attended with ten thousand thousand Saints,
He onward came, farr off his coming shon,
And twentie thousand (I thir number heard)
Chariots of God, half on each hand were seen :
Hee on the wings of Cherub rode sublime 771
On the CrySTALLIN Skie, in Saphir Thron'd.
Illustrious farr and wide, but by his own
First seen, them unexpected joy surpriz'd,
When the great Ensign of *Messiah* blaz'd
Aloft by Angels born, his Sign in Heav'n :
Under whose Conduct *Michael* soon reduc'd
His Armie, circumfus'd on either Wing,
Under thir Head imbody'd all in one.
Before him Power Divine his way prepar'd ; 780
At his command the uprooted Hills retir'd
Each to his place, they heard his voice and went
Obsequious, Heav'n his wonted face renewd,
And with fresh Flourets Hill and Valley smil'd.
This saw his hapless Foes, but stood obdur'd,
And to rebellious fight rallied thir Powers
Insensate, hope conceiving from despair.
In heav'nly Spirits could such perverseness dwell ?
But to convince the proud what Signs availe,
Or Wonders move th' obdurate to relent ? 790

They hard'nd more by what might most reclame,
Grieving to see his Glorie, at the fight
Took envie, and aspiring to his highth,
Stood reimbattell'd fierce, by force or fraud
Weening to prosper, and at length prevaile
Against God and *Messiah*, or to fall
In univerfal ruin laft, and now
To final Battel drew, difdaining flight,
Or faint retreat; when the great Son of God
To all his Hoft on either hand thus fpake. 800

Stand ftill in bright array ye Saints, here ftand
Ye Angels arm'd, this day from Battel reft;
Faithful hath been your Warfare, and of God
Accepted, fearlefs in his righteous Cause,
And as ye have receivd, fo have ye don
Invincibly: but of this curfed crew
The punifhment to other hand belongs,
Vengeance is his, or whose he fole appoints;
Number to this dayes work is not ordain'd
Nor multitude, ftand onely and behold 810
Gods indignation on thefe Godlefs pourd
By mee; not you but mee they have defpis'd,
Yet envied; againft mee is all thir rage,
Because the Father, t'whom in Heav'n fupream
Kingdom and Power and Glorie appertains,
Hath honourd me according to his will.
Therefore to mee thir doom he hath affig'n'd;
That they may have thir wifh, to trie with mee
In Battel which the ftronger proves, they all,
Or I alone againft them, fince by ftrength 820
They meafure all, of other excellence
Not emulous, nor care who them excells;

Nor other strife with them do I voutsafe.

So spake the Son, and into terrour chang'd
His count'nance too severe to be beheld

And full of wrauth bent on his Enemies.

At once the Four spread out thir Starrie wings
With dreadful shade contiguous, and the Orbes
Of his fierce Chariot rowld, as with the sound
Of torrent Floods, or of a numerous Host. 830

Hee on his impious Foes right onward drove,
Gloomie as Night; under his burning Wheelles

The stedfast Empyrean shook throughout,
All but the Throne it self of God. Full soon

Among them he arriv'd; in his right hand
Grasping ten thousand Thunders, which he sent
Before him, such as in thir Soules infix'd
Plagues; they astonisht all resistance lost,

All courage; down thir idle weapons drop'd;
O're Shields and Helmes, and helmed heads he rode
Of Thrones and mighty Seraphim prostrate, 841
That wish'd the Mountains now might be again
Thrown on them as a shelter from his ire.

Nor less on either side tempestuous fell
His arrows, from the fourfold-visag'd Foure,
Distinct with eyes, and from the living Wheels,
Distinct alike with multitude of eyes,
One Spirit in them rul'd, and every eye
Glar'd lightning, and shot forth pernicious fire
Among th' accurst, that witherd all thir strength,
And of thir wonted vigour left them draind, 851
Exhausted, spiritless, afflicted, fall'n.

Yet half his strength he put not forth, but check'd
His Thunder in mid Volie, for he meant

Not to destroy, but root them out of Heav'n :
The overthrown he rais'd, and as a Heard
Of Goats or timerous flock together throngd
Drove them before him Thunder-struck, pursu'd
With terrors and with furies to the bounds
And Chrystall wall of Heav'n, which op'ning wide,
Rowld inward, and a spacious Gap disclos'd 861
Into the wastful Deep ; the monstrous fight
Strook them with horror backward, but far worse
Urg'd them behind ; headlong themselvs they threw
Down from the verge of Heav'n, Eternal wrauth
Burnt after them to the bottomless pit.

Hell heard th' unsufferable noise, Hell saw
Heav'n ruining from Heav'n, and would have fled
Affrighted ; but strict Fate had cast too deep
Her dark foundations, and too fast had bound. 870
Nine dayes they fell ; confounded *Chaos* roard,
And felt tenfold confusion in thir fall
Through his wilde Anarchie, so huge a rout
Incumberd him with ruin : Hell at last
Yawning receavd them whole, and on them clos'd,
Hell thir fit habitation fraught with fire
Unquenchable, the house of woe and paine.
Disburd'nd Heav'n rejoic'd, and soon repaired
Her mural breach, returning whence it rowld.
Sole Victor from th' expulsion of his Foes 880
Messiah his triumphal Chariot turnd :
To meet him all his Saints, who silent stood
Eye witnesses of his Almighty Acts,
With Jubilie advanc'd ; and as they went,
Shaded with branching Palme, each order bright,
Sung Triumph, and him sung Victorious King,

Son, Heire, and Lord, to him Dominion giv'n,
Worthiest to Reign : he celebrated rode
Triumphant through mid Heav'n, into the Courts
And Temple of his mightie Father Thron'd 890
On high ; who into Glorie him receav'd,
Where now he sits at the right hand of blifs.

Thus meafuring things in Heav'n by things on
At thy request, and that thou maist beware [Earth
By what is past, to thee I have reveal'd
What might have elfe to human Race bin hid ;
The discord which befel, and Warr in Heav'n
Among th' Angelic Powers, and the deep fall
Of those too high aspiring, who rebell'd
With *Satan*, hee who envies now thy state, 900
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereavd of happinefs thou maist partake
His punishment, Eternal miserie ;
Which would be all his solace and revenge,
As a despite don against the most High,
Thee once to gaine Companion of his woe.
But list'n not to his Temptations, warne
Thy weaker ; let it profit thee to have heard
By terrible Example the reward 910
Of disobedience ; firm they might have stood,
Yet fell ; remember, and fear to transgress.

The End of the Sixth Book.



Paradise Lost.

BOOK VII.

DESCEND from Heav'n *Urania*, by that
name
If rightly thou art call'd, whose Voice
divine

Following, above th' *Olympian* Hill I soare,
Above the flight of *Pegasean* wing.
The meaning, not the Name I call: for thou
Nor of the Muses nine, nor on the top
Of old *Olympus* dwell'ft, but Heav'nlie borne,
Before the Hills appeerd, or Fountain flow'd,
Thou with Eternal wisdom didst converse,
Wisdom thy Sister, and with her didst play 10
In presence of th' Almighty Father, pleas'd
With thy Celestial Song. (Up led by thee
Into the Heav'n of Heav'ns I have presum'd,
An Earthlie Guest, and drawn Empyrean Aire,
Thy tempring; with like safetie guided down
Return me to my Native Element:
Leaft from this flying Steed unrein'd, (as once
Bellerophon, though from a lower Clime)
Dismounted, on th' *Aleian* Field I fall
Erroneous, there to wander and forlorne. 20
Half yet remains unsung, but narrower bound

Within the visible Diurnal Spheare ;
Standing on Earth, not rapt above the Pole,
More safe I Sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil dayes,
On evil dayes though fall'n, and evil tongues ;
In darkness, and with dangers compast round,
And solitude ; yet not alone, while thou
Visit'st my slumbers Nightly, or when Morn
Purples the East : still govern thou my Song, 30
Urania, and fit audience find, though few.
But drive farr off the barbarous dissonance
Of *Bacchus* and his Revellers, the Race
Of that wilde Rout that tore the *Thracian* Bard
In *Rhodope*, where Woods and Rocks had Eares
To rapture, till the savage clamor dround
Both Harp and Voice ; nor could the Muse defend
Her Son. So fail not thou, who thee implores :
For thou art Heav'n lie, shee an empty dreame.

Say Goddess, what ensu'd when *Raphael*, 40
The affable Arch-angel, had forewarn'd
Adam by dire example to beware
Apostasie, by what befell in Heaven
To those Apostates, least the like befall
In Paradise to *Adam* or his Race,
Charg'd not to touch the interdicted Tree,
If they transgress, and slight that sole command,
So easily obeyd amid the choice
Of all tastes else to please thir appetite,
Though wandring. He with his comforted *Eve*
The storie heard attentive, and was fill'd 51
With admiration, and deep Muse to heare
Of things so high and strange, | things to thir thought

So unimaginable as hate in Heav'n,
And Warr so neer the Peace of God in blifs
With fuch confufion : but the evil foon
Driv'n back redounded as a flood on thofe
From whom it fprung, impoffible to mix
With Bleffednefs. Whence *Adam* foon repeal'd
The doubts that in his heart arofe : and now 60
Led on, yet finlefs, with defire to know
What neerer might concern him, how this World
Of Heav'n and Earth conspicuous firft began,
When, and whereof created, for what caufe,
What within *Eden* or without was done
Before his memorie, as one whose drouth
Yet fcarce allay'd ftill eyes the current ftream,
Whofe liquid murmur heard new thirft excites,
Proceeded thus to ask his Heav'nly Gueft. 69

Great things, and full of wonder in our eares,
Farr differing from this World, thou haft reveal'd
Divine Interpreter, by favour fent
Down from the Empyrean to forewarne
Us timely of what might elfe have bin our lofs,
Unknown, which human knowledg could not reach :
For which to the infinitely Good we owe
Immortal thanks, and his admonifhment
Receave with folemne purpofe to obferve
Immutably his foveran will, the end
Of what we are. But fince thou haft voutfaf't
Gently for our instruction to impart 81
Things above Earthly thought, which yet concern'd
Our knowing, as to higheft wifdom feemd,
Deign to defcend now lower, and relate
What may no lefs perhaps availe us known,

How first began this Heav'n which we behold
Distant so high, with moving Fires adorn'd
Innumerable, and this which yeelds or fills
All space, the ambient Aire wide interfus'd
Imbracing round this florid Earth, what cause 90
Mov'd the Creator in his holy Rest
Through all Eternitie so late to build
In *Chaos*, and the work begun, how soon
Absolv'd, if unforbid thou maist unfould
What wee, not to explore the secrets aske
Of his Eternal Empire, but the more
To magnifie his works, the more we know.
And the great Light of Day yet wants to run
Much of his Race though steep, suspens in Heav'n
Held by thy voice, thy potent voice he heares, 100
And longer will delay to heare thee tell
His Generation, and the rising Birth
Of Nature from the unapparent Deep :
Or if the Starr of Eevning and the Moon
Haste to thy audience, Night with her will bring
Silence, and Sleep listning to thee will watch,
Or we can bid his absence, till thy Song
End, and dismifs thee ere the Morning shine.

Thus *Adam* his illustrious Guest besought :
And thus the Godlike Angel answerd milde. 110
This also thy request with caution askt
Obtaine : though to recount Almightye works
What words or tongue of Seraph can suffice,
Or heart of man suffice to comprehend ?
Yet what thou canst attain, which best may serve
To glorifie the Maker, and inferr
Thee also happier, shall not be withheld

Thy hearing, such Commiffion from above
I have receav'd, to anfwer thy defire
Of knowledge within bounds ; beyond abftain 120
To ask, nor let thine own inventions hope
Things not reveal'd, which th' invifible King,
Onely Omnifcient, hath fuppreft in Night,
To none communicable in Earth or Heaven :
Anough is left befides to fearch and know.
But Knowledge is as food, and needs no lefs
Her Temperance over Appetite, to know
In meafure what the mind may well contain,
Oppreffes elfe with Surfet, and foon turns
Wifdom to Folly, as Nourifhment to Winde. 130

Know then, that after *Lucifer* from Heav'n
(So call him, brighter once amidft the Hoft
Of Angels, then that Starr the Starrs among)
Fell with his flaming Legions through the Deep
Into his place, and the great Son returnd
Victorious with his Saints, th' Omnipotent
Eternal Father from his Throne beheld
Thir multitude, and to his Son thus fpake.

At leaft our envious Foe hath fail'd, who thought
All like himfelf rebellious, by whose aid 140
This inaccessible high ftrength, the feat
Of Deitie fupream, us difpoffeft,
He trusted to have feis'd, and into fraud
Drew many, whom thir place knows here no more ;
Yet farr the greater part have kept, I fee,
Thir ftation, Heav'n yet populous retains
Number fufficient to poffefs her Realmes
Though wide, and this high Temple to frequent
With Minifteries due and folemn Rites :

But least his heart exalt him in the harme 150
Already done, to have dispeopl'd Heav'n,
My damage fondly deem'd, I can repaire
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another World, out of one man a Race
Of men innumerable, there to dwell,
Not here, till by degrees of merit rais'd
They open to themselves at length the way
Up hither, under long obedience tri'd,
And Earth be chang'd to Heav'n, & Heav'n to Earth,
One Kingdom, Joy and Union without end. 161
Mean while inhabit lax, ye Powers of Heav'n,
And thou my Word, begotten Son, by thee
This I perform, speak thou, and be it don :
My overshadowing Spirit and might with thee
I send along, ride forth, and bid the Deep
Within appointed bounds be Heav'n and Earth,
Boundless the Deep, because I am who fill
Infinitude, nor vacuous the space.
Though I uncircumscrib'd my self retire, 170
And put not forth my goodness, which is free
To act or not, Necessitie and Chance
Approach not mee, and what I will is Fate.
So spake th' Almighty, and to what he spake
His Word, the Filial Godhead, gave effect.
Immediate are the Acts of God, more swift
Then time or motion, but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive.
Great triumph and rejoycing was in Heav'n 180
When such was heard declar'd the Almighty's will;

Glorie they sung to the most High, good will
To future men, and in thir dwellings peace :
Glorie to him whose just avenging ire
Had driven out th' ungodly from his sight
And th' habitations of the just ; to him
Glorie and praise, whose wisdom had ordain'd
Good out of evil to create, in stead
Of Spirits maligne a better Race to bring
Into thir vacant room, and thence diffuse 190
His good to Worlds and Ages infinite.
So sang the Hierarchies : Mean while the Son
On his great Expedition now appeer'd,
Girt with Omnipotence, with Radiance crown'd
Of Majestie Divine, Sapience and Love
Immense, and all his Father in him shon.
About his Chariot numberless were pour'd
Cherub and Seraph, Potentates and Thrones,
And Vertues, winged Spirits, and Chariots wing'd,
From the Armoury of God, where stand of old 200
Myriads between two brazen Mountains lodg'd
Against a solemn day, harneft at hand,
Celestial Equipage ; and now came forth
Spontaneous, for within them Spirit livd,
Attendant on thir Lord : (Heav'n op'nd wide
Her ever during Gates, Harmonious sound
On golden Hinges moving,) to let forth
The King of Glorie in his powerful Word
And Spirit coming to create new Worlds.
On heav'nly ground they stood, and from the shore
They view'd the vast immeasurable Abyfs 211
Outrageous as a Sea, dark, wasteful, wilde,
Up from the bottom turn'd by furious windes

And furling waves, as Mountains to assault
Heav'n's highth, and with the Center mix the Pole.

Silence, ye troubl'd waves, and thou Deep, peace,
Said then th' Omnific Word, your discord end :

Nor staid, but on the Wings of Cherubim
Uplifted, in Paternal Glorie rode
Farr into *Chaos*, and the World unborn ; 220

For *Chaos* heard his voice : him all his Train
Follow'd in bright proceffion to behold
Creation, and the wonders of his might.
Then staid the fervid Wheelles, and in his hand
He took the golden Compasses, prepar'd
In Gods Eternal store, to circumscribe
This Universe, and all created things :
One foot he center'd, and the other turn'd
Round through the vast profunditie obscure,
And said, thus farr extend, thus farr thy bounds,
This be thy just Circumference, O World. 231

Thus God the Heav'n created, thus the Earth,
Matter unform'd and void : Darknes profound
Cover'd th' Abyfs : but on the wat'rie calme
His brooding wings the Spirit of God outspred,
And vital vertue infus'd, and vital warmth
Throughout the fluid Mass, but downward purg'd
The black tartareous cold infernal dregs
Adverse to life ; then founded, then conglob'd
Like things to like, the rest to severall place 240
Disparted, and between spun out the Air,
And Earth self-ballanc't on her Center hung.

Let ther be Light, said God, and forthwith Light
Ethereal, first of things, quintessence pure
Sprung from the Deep, and from her Native East

To journie through the airie gloom began,
Sphear'd in a radiant Cloud, for yet the Sun
Was not; shee in a cloudie Tabernacle
Sojourn'd the while. God saw the Light was good;
And light from darknes by the Hemisphere ²⁵⁰
Divided: Light the Day, and Darknes Night
He nam'd. Thus was the first Day Eev'n and Morn:
Nor past uncelebrated, nor unsung
By the Celestial Quires, when Orient Light
Exhaling first from Darknes they beheld;
Birth-day of Heav'n and Earth; with joy and shout
The hollow Universal Orb they fill'd,
And touch't thir Golden Harps, & hymning prais'd
God and his works, Creatour him they sung,
Both when first Eevning was, and when first Morn.

Again, God said, let ther be Firmament ²⁶¹
Amid the Waters, and let it divide
The Waters from the Waters: and God made
The Firmament, expanse of liquid, pure,
Transparent, Elemental Air, diffus'd
In circuit to the uttermost convex
Of this great Round: partition firm and sure,
The Waters underneath from those above
Dividing: for as Earth, so hee the World
Built on circumfluous Waters calme, in wide ²⁷⁰
CrySTALLIN Ocean, and the loud misrule
Of *Chaos* farr remov'd, least fierce extreames
Contiguous might distemper the whole frame:
And Heav'n he nam'd the Firmament: So Eev'n
And Morning *Chorus* sung the second Day.

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,

Appeer'd not : over all the face of Earth
Main Ocean flow'd, not idle, but with warme
Prolific humour soft'ning all her Globe, 280
Fermented the great Mother to conceive,
Satiated with genial moisture, when God said
Be gather'd now ye Waters under Heav'n
Into one place, and let dry Land appear.
Immediately the Mountains huge appear
Emergent, and thir broad bare backs upheave
Into the Clouds, thir tops ascend the Skie :
So high as heav'd the tumid Hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of Waters : thither they 290
Hasted with glad precipitance, uprowld
As drops on dust conglobing from the drie ;
Part rise in crystal Wall, or ridge direct,
For haste ; such flight the great command impress'd
On the swift floods : as Armies at the call
Of Trumpet (for of Armies thou hast heard)
Troop to thir Standard, so the wat'rie throng,
Wave rowling after Wave, where way they found,
If steep, with torrent rapture, if through Plaine,
Soft-ebbing ; nor withstood them Rock or Hill,
But they, or under ground, or circuit wide 301
With Serpent error wandring, found thir way,
And on the washie Ouse deep Channels wore ;
Easie, e're God had bid the ground be drie,
All but within those banks, where Rivers now
Stream, and perpetual draw thir humid train.
The dry Land, Earth, and the great receptacle
Of congregated Waters he call'd Seas :
And saw that it was good, and said, Let th' Earth

Put forth the verdant Grafs, Herb yeilding Seed,
And Fruit Tree yeilding Fruit after her kind; ³¹¹
Whose Seed is in her self upon the Earth.

He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
Brought forth the tender Grafs, whose verdure clad
Her Universal Face with pleasant green,
Then Herbs of every leaf, that sudden flour'd
Op'ning thir various colours, and made gay
Her bosom smelling sweet: and these scarce blown,
Forth flourish't thick the clustring Vine, forth crept
The smelling Gourd, up stood the cornie Reed ³²¹
Embattell'd in her field: add the humble Shrub,
And Bush with frizl'd hair implicit: last
Rose as in Dance the stately Trees, and spread
Thir branches hung with copious Fruit: or gemm'd
Thir Blossoms: with high Woods the Hills were
crownd,

With tufts the vallies & each fountain side,
With borders long the Rivers. That Earth now
Seemdlike to Heav'n, a seat where Godsmight dwell,
Or wander with delight, and love to haunt ³³⁰
Her sacred shades: though God had yet not rain'd
Upon the Earth, and man to till the ground
None was, but from the Earth a dewie Mist
Went up and waterd all the ground, and each
Plant of the field, which e're it was in the Earth
God made, and every Herb, before it grew
On the green stemm; God saw that it was good:
So Eev'n and Morn recorded the Third Day.

Again th' Almighty spake: Let there be Lights
High in th' expanse of Heaven to divide ³⁴⁰

The Day from Night ; and let them be for Signes,
For Seaſons, and for Dayes, and circling Years,
And let them be for Lights as I ordaine
Thir Office in the Firmament of Heav'n
To give Light on the Earth ; and it was ſo.
And God made two great Lights, great for thir uſe
To Man, the greater to have rule by Day,
The leſs by Night alterne : and made the Starrs,
And ſet them in the Firmament of Heav'n
To illuminate the Earth, and rule the Day 350
In thir viciffitude, and rule the Night,
And Light from Darkneſs to divide. God ſaw,
Surveying his great Work, that it was good :
For of Celeſtial Bodies firſt the Sun
A mightie Spheare he fram'd, unlightſom firſt,
Though of Ethereal Mould: then form'd the Moon
Globoſe, and everie magnitude of Starrs,
And ſowd with Starrs the Heav'n thick as a field:
Of Light by farr the greater part he took,
Transplanted from her cloudie Shrine, and plac'd
In the Suns Orb, made porous to receive 361
And drink the liquid Light, firm to retaine
Her gather'd beams, great Palace now of Light.
Hither as to thir Fountain other Starrs
Repairing, in thir gold'n Urns draw Light,
And hence the Morning Planet guilds his horns ;
By tincture or reflection they augment
Thir ſmall peculiar, though from human fight
So farr remote, with diminution ſeen.
Firſt in his Eaſt the glorious Lamp was ſeen, 370
Regent of Day, and all th' Horizon round
Invested with bright Rayes, jocond to run

His Longitude through Heav'ns high rode: the gray
Dawn, and the *Pleiades* before him danc'd
Shedding sweet influence: less bright the Moon,
But opposite in level'd West was set
His mirror, with full face borrowing her Light
From him, for other light she needed none
In that aspect, and still that distance keeps 379
Till night, then in the East her turn she shines,
Revolv'd on Heav'ns great Axle, and her Reign
With thousand lesser Lights dividual holds,
With thousand thousand Starres, that then appear'd
Spangling the Hemisphere: then first adorn'd
With thir bright Luminaries that Set and Rose,
Glad Eevning & glad Morn crown'd the fourth day.

And God said, let the Waters generate
Reptil with Spawn abundant, living Soule:
And let Fowle flie above the Earth, with wings
Display'd on the op'n Firmament of Heav'n. 390
And God created the great Whales, and each
Soul living, each that crept, which plenteously
The waters generated by thir kindes,
And every Bird of wing after his kinde;
And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the Seas
And Lakes and running Streams the waters fill;
And let the Fowle be multiply'd on the Earth.
Forthwith the Sounds and Seas, each Creek & Bay
With Frie innumerable swarme, and Shoales 400
Of Fish that with thir Finns and shining Scales
Glide under the green Wave, in Sculles that oft
Bank the mid Sea: part single or with mate
Graze the Sea weed thir pasture, & through Groves

Of Coral stray, or sporting with quick glance
Show to the Sun thir way'd coats dropt with Gold,
Or in thir Pearlie shells at ease, attend
Moist nutriment, or under Rocks thir food
In jointed Armour watch : on smooth the Seale,
And bended Dolphins play : part huge of bulk
Wallowing unweildie, enormous in thir Gate 411
Tempest the Ocean : there Leviathan
Hugest of living Creatures, on the Deep
Stretcht like a Promontorie sleeps or swimmes,
And seems a moving Land, and at his Gilles
Draws in, and at his Trunck spouts out a Sea.
Mean while the tepid Caves, and Fens and shoares
Thir Brood as numerous hatch, from the Egg that
Bursting with kindly rupture forth disclos'd [soon
Thir callow young, but featherd soon and fledge
They summ'd thir Penns, and soaring th' air sublime
With clang despis'd the ground, under a cloud
In prospect ; there the Eagle and the Stork
On Cliffs and Cedar tops thir Eyries build :
Part loosely wing the Region, part more wise
In common, rang'd in figure wedge thir way,
Intelligent of seasons, and set forth
Thir Aierie Caravan high over Sea's
Flying, and over Lands with mutual wing
Easing thir flight ; so steers the prudent Crane 430
Her annual Voiage, born on Windes ; the Aire
Floats, as they pass, fann'd with unnumber'd plumes :
From Branch to Branch the smaller Birds with song
Solac'd the Woods, and spread thir painted wings
Till Ev'n, nor then the solemn Nightingal
Ceas'd warbling, but all night tun'd her soft layes :

Others on Silver Lakes and Rivers Bath'd
Thir downie Brest; the Swan with Arched neck
Between her white wings mantling proudly, Rowes
Her state with Oarie feet: yet oft they quit 440
The Dank, and rising on stiff Pennons, towre
The mid Aereal Skie: Others on ground
Walk'd firm; the crested Cock whose clarion sound's
The silent hours, and th' other whose gay Train
Adorns him, colour'd with the Florid hue
Of Rainbows and Starrie Eyes. The Waters thus
With Fish replenisht, and the Aire with Fowle,
Ev'ning and Morn solemniz'd the Fift day.

The Sixt, and of Creation last arose 449
With Eevning Harps and Mattin, when God said,
Let th' Earth bring forth Fowle living in her kinde,
Cattel and Creeping things, and Beast of the Earth,
Each in their kinde. The Earth obey'd, and strait
Op'ning her fertil Woomb teem'd at a Birth
Innumerable living Creatures, perfet formes,
Limb'd and full grown: out of the ground up rose
As from his Laire the wilde Beast where he wonns
In Forrest wilde, in Thicket, Brake, or Den;
Among the Trees in Pairs they rose, they walk'd:
The Cattel in the Fields and Meddowes green:
Those rare and solitarie, these in flocks 461
Pasturing at once, and in broad Herds upsprung.
The graffie Clods now Calv'd, now half appear'd
The Tawnie Lion, pawing to get free
His hinder parts, then springs as broke from Bonds,
And Rampant shakes his Brinded main; the Ounce,
The Libbard, and the Tyger, as the Moale
Rising, the crumbl'd Earth above them threw

In Hillocks; the swift Stag from under ground
Bore up his branching head: scarce from his mould
Behemoth biggest born of Earth upheav'd 471
His vastness: Fleec't the Flocks and bleating rose,
As Plants: ambiguous between Sea and Land
The River Horse and scalie Crocodile.

At once came forth whatever creeps the ground,
Insect or Worme; those wav'd thir limber fans
For wings, and smallest Lineaments exact
In all the Liveries deckt of Summers pride
With spots of Gold and Purple, azure and green:
These as a line thir long dimension drew, 480
Streaking the ground with sinuous trace; not all
Minims of Nature; some of Serpent kinde
Wondrous in length and corpulence involv'd
Thir Snakie foulds, and added wings. First crept
The Parsimonious Emmet, provident
Of future, in small room large heart enclos'd,
Pattern of just equalitie perhaps
Hereafter, join'd in her popular Tribes
Of Commonaltie: swarming next appeer'd
The Femal Bee that feeds her Husband Drone 490
Deliciously, and builds her waxen Cells
With Honey stor'd: the rest are numberless,
And thou thir Natures know'st, and gav'st them
Needlest to thee repeated; nor unknown [Names,
The Serpent suttl'st Beast of all the field,
Of huge extent sometimes, with brazen Eyes
And hairie Main terrific, though to thee
Not noxious, but obedient at thy call.
Now Heav'n in all her Glorie shon, and rowld
Her motions, as the great first-Movers hand 500

First wheeld thir course; Earth in her rich attire
Consummate lovly smil'd; Aire, Water, Earth,
By Fowl, Fish, Beast, was flown, was fwum, was
walkt

Frequent; and of the Sixt day yet remain'd;
There wanted yet the Master work, the end
Of all yet don; a Creature who not prone
And Brute as other Creatures, but endu'd
With Sanctitie of Reason, might erect
His Stature, and upright with Front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heav'n, 511
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in Devotion, to adore
And worship God Supream, who made him chief
Of all his works: therefore the Omnipotent
Eternal Father (For where is not hee
Present) thus to his Son audibly spake.

Let us make now Man in our image, Man
In our similitude, and let them rule 520
Over the Fish and Fowle of Sea and Aire,
Beast of the Field, and over all the Earth,
And every creeping thing that creeps the ground.
This said, he formd thee, *Adam*, thee O Man
Dust of the ground, and in thy nostrils breath'd
The breath of Life; in his own Image hee
Created thee, in the Image of God
Express, and thou becam'st a living Soul.
Male he created thee, but thy comfort
Femal for Race; then bless'd Mankinde, and said,
Be fruitful, multiplie, and fill the Earth, 531

Subdue it, and throughout Dominion hold
Over Fish of the Sea, and Fowle of the Aire,
And every living thing that moves on the Earth.
Wherever thus created, for no place
Is yet distinct by name, thence, as thou know'st
He brought thee into this delicious Grove,
This Garden, planted with the Trees of God,
Delectable both to behold and taste ;
And freely all thir pleasant fruit for food 540
Gave thee, all sorts are here that all th' Earth yeelds,
Varietie without end ; but of the Tree
Which tasted works knowledge of Good and Evil,
Thou mai'st not ; in the day thou eat'st, thou di'st ;
Death is the penaltie impos'd, beware,
And govern well thy appetite, least sin
Surprise thee, and her black attendant Death.
Here finish'd hee, and all that he had made
View'd, and behold all was entirely good ;
So Ev'n and Morn accomplish'd the Sixt day : 550
Yet not till the Creator from his work
Desisting, though unwearied, up returnd
Up to the Heav'n of Heav'ns his high abode,
Thence to behold this new created World
Th' addition of his Empire, how it shew'd
In prospect from his Throne, how good, how faire,
Answering his great Idea. Up he rode
Followd with acclamation and the sound
Symphonious of ten thousand Harpes that tun'd
Angelic harmonies : the Earth, the Aire 560
Refounded, (thou remember'st, for thou heardst)
The Heav'ns and all the Constellations rung,
The Planets in thir stations list'ning stood,

¹ While the bright Pomp ascended jubilant.
Open, ye everlasting Gates, they sung,
Open, ye Heav'ns, your living dores; let in
The great Creator from his work returnd
Magnificent, his Six days work, a World;
Open, and henceforth oft; for God will deigne
To visit oft the dwellings of just Men 570
Delighted, and with frequent intercourse
Thither will send his winged Messengers
On errands of supernal Grace. So sung
The glorious Train ascending: He through Heav'n,
That open'd wide her blazing Portals, led
To Gods Eternal house direct the way,
A broad and ample rode, whose dust is Gold
And pavement Starrs, as Starrs to thee appeer,
Seen in the Galaxie, that Milkie way
Which nightly as a circling Zone thou seest 580
Pouderd with Starrs. And now on Earth the Seaventh
Eev'ning arose in *Eden*, for the Sun
Was set, and twilight from the East came on,
Forerunning Night; when at the holy mount
Of Heav'ns high-seated top, th' Impereal Throne
Of Godhead, fixt for ever firm and sure,
The Filial Power arriv'd, and fate him down
With his great Father (for he also went
Invisible, yet staid (such priviledge
Hath Omnipresence) and the work ordain'd, 590
Author and end of all things, and from work
Now resting, blest'd and hallowd the Seav'nth day,
As resting on that day from all his work,
But not in silence holy kept; the Harp
Had work and rested not, the solemn Pipe,

And Dulcimer, all Organs of sweet stop,
All sounds on Fret by String or Golden Wire
Temper'd soft Tunings, intermixt with Voice
Choral or Unifon; of incense Clouds
Fuming from Golden Censers hid the Mount. 600
Creation and the Six dayes acts they sung,
Great are thy works, *Jehovah*, infinite
Thy power; what thought can measure thee or
Relate thee; greater now in thy return [tongue
Then from the Giant Angels; thee that day
Thy Thunders magnifi'd; but to create
Is greater then created to destroy.
Who can impair thee, mighty King, or bound
Thy Empire? easily the proud attempt
Of Spirits apostat and thir Counsels vaine 610
Thou hast repeld, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might: his evil
Thou usest, and from thence creat'st more good.
Witness this new-made World, another Heav'n
From Heaven Gate not farr, founded in view
On the cleer *Hyaline*, the Glasse Sea;
Of amplitude almost immense, with Starr's 620
Numerous, and every Starr perhaps a World
Of destin'd habitation; but thou know'st
Thir seasons: among these the seat of men,
Earth with her nether Ocean circumfus'd,
Thir pleasant dwelling place. Thrice happie men,
And sons of men, whom God hath thus advanc't,
Created in his Image, there to dwell

And worship him, and in reward to rule
Over his Works, on Earth, in Sea, or Air,
And multiply a Race of Worshippers 630
Holy and just : thrice happie if they know
Thir happinefs, and persevere upright.

So sung they, and the Empyrean rung,
With *Halleluiahs* : Thus was Sabbath kept.
And thy request think now fulfill'd, that ask'd
How first this World and face of things began,
And what before thy memorie was don
From the beginning, that posteritie
Informd by thee might know ; if else thou seek'st
Aught, not surpassing humane measure, say. 640

The End of the Seventh Book.



Paradise Lost.

BOOK VIII.

THE Angel Ended and in *Adam's* Ear
So Charming left his Voice that he a
while [fixt to hear ;
Thought him still speaking, still stood
Then as new waked thus gratefully replied.
What thanks sufficient, or what recompence
Equal have I to render thee, Divine
Hystorian, who thus largely hast allayd
The thirst I had of knowledge, and voutsaf't
This friendly condescention to relate
Things else by me unsearchable, now heard 10
With wonder, but delight, and, as is due,
With glorie attributed to the high
Creator ; some thing yet of doubt remaines,
Which onely thy solution can resolve.
When I behold this goodly Frame, this World
Of Heav'n and Earth consisting, and compute,
Thir magnitudes, this Earth a spot, a graine,
An Atom, with the Firmament compar'd
And all her numberd Starrs, that seem to rowle
Spaces incomprehensible (for such 20
Thir distance argues and thir swift return
Diurnal) meerly to officiate light

Round this opacous Earth, this punctual spot,
One day and night ; in all thir vast survey
Useless besides, reasoning I oft admire,
How Nature wise and frugal could commit
Such disproportions, with superfluous hand
So many nobler Bodies to create,
Greater so manifold to this one use,
For aught appeers, and on thir Orbs impose 30
Such restless revolution day by day
Repeated, while the sedentarie Earth,
That better might with farr less compass move,
Serv'd by more noble then her self, attaines
Her end without least motion, and receaves,
As Tribute such a sumless journey brought
Of incorporeal speed, her warmth and light ;
Speed, to describe whose swiftness Number failes.

So spake our Sire, and by his count'nance seemd
Entring on studious thoughts abstruse, which *Eve*
Perceaving where she sat retir'd in sight, 41
With lowliness Majestic from her seat,
And Grace that won who saw to wish her stay,
Rose, and went forth among her Fruits and Flours..
To visit how they prosper'd, bud and bloom,
Her Nurserie ; they at her coming sprung
And toucht by her fair tendance gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her eare
Of what was high : such pleasure she reserv'd, 50
Adam relating, the sole Auditress ;
Her Husband the Relater she preferr'd
Before the Angel, and of him to ask
Chose rather ; hee, she knew would intermix

Grateful digressions, and solve high dispute
With conjugal Caresses, from his Lip
Not Words alone pleas'd her. O when meet now
Such pairs, in Love and mutual Honour joyn'd?
With Goddess-like demeanour forth she went;
Not unattended, for on her as Queen 60
A pomp of winning Graces waited still,
And from about her shot Darts of desire
Into all Eyes to wish her still in sight.
And *Raphael* now to *Adam's* doubt propos'd
Benevolent and facil thus repli'd.

To ask or search I blame thee not, for Heav'n
Is as the Book of God before thee set,
Wherein to read his wondrous Works, and learne
His Seasons, Hours, or Days, or Months, or Yeares;
This to attain, whether Heav'n move or Earth, 70
Imports not, if thou reck'n right, the rest
From Man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire; or if they list to try
Conjecture, he his Fabric of the Heav'ns
Hath left to thir disputes, perhaps to move
His laughter at thir quaint Opinions wide
Hereafter, when they come to model Heav'n
And calculate the Starrs, how they will weild 80
The mightie frame, how build, unbuild, contrive
To save appeerances, how gird the Sphear
With Centric and Eccentric scribl'd o're,
Cycle and Epicycle, Orb in Orb:
Alreadie by thy reasoning this I guess,
Who art to lead thy offspring, and supposest

That Bodies bright and greater should not serve
The less not bright, nor Heav'n such journies run,
Earth sitting still, when she alone receives
The benefit: consider first, that Great 90
Or Bright infers not Excellence: the Earth
Though, in comparison of Heav'n, so small,
Nor glistering, may of solid good containe
More plenty then the Sun that barren shines,
Whose vertue on it self workes no effect,
But in the fruitful Earth; there first receive
His beams, unactive else, thir vigor find.
Yet not to Earth are those bright Luminaries
Officious, but to thee Earths habitant.
And for the Heav'ns wide Circuit, let it speak
The Makers high magnificence, who built 101
So spacious, and his Line stretcht out so farr;
That Man may know he dwells not in his own;
An Edifice too large for him to fill,
Lodg'd in a small partition, and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those Circles attribute,
Though numberless, to his Omnipotence,
That to corporeal substances could adde 109
Speed almost Spiritual; mee thou thinkest not slow,
Who since the Morning hour set out from Heav'n
Where God resides, and ere mid-day arriv'd
In *Eden*, distance inexpressible
By Numbers that have name. But this I urge,
Admitting Motion in the Heav'ns, to shew
Invalid that which thee to doubt it mov'd;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on Earth.

God to remove his wayes from human fenſe,
Plac'd Heav'n from Earth ſo farr, that earthly fight,
If it preſume, might erre in things too high, 121
And no advantage gaine. What if the Sun
Be Center to the World, and other Starrs
By his attractive vertue and thir own
Incited, dance about him various rounds ?
Thir wandring courſe now high, now low, then hid,
Progreſſive, retrograde, or ſtanding ſtill,
In fix thou ſeeſt, and what if ſev'nth to theſe
The Planet Earth, ſo ſtedfaſt though ſhe ſeem,
Inſenſibly three different Motions move ? 130
Which elſe to ſeveral Sphears thou muſt aſcribe,
Mov'd contrarie with thwart obliquities,
Or ſave the Sun his labour, and that ſwift
Nocturnal and Diurnal rhomb ſuppos'd,
Inviſible elſe above all Starrs, the Wheele
Of Day and Night; which needs not thy beleefe,
If Earth induſtrious of her ſelf fetch Day
Travelling Eaſt, and with her part averſe
From the Suns beam meet Night, her other part
Still luminous by his ray. What if that light 140
Sent from her through the wide tranſpicuous aire,
To the terreſtrial Moon be as a Starr
Enlightning her by Day, as ſhe by Night
This Earth ? reciprocal, if Land be there,
Feilds and Inhabitants : Her ſpots thou ſeeſt
As Clouds, and Clouds may rain, and Rain produce
Fruits in her ſoft'nd Soile, for ſome to eate
Allotted there ; and other Suns perhaps
With thir attendant Moons thou wilt deſcrie
Communicating Male and Femal Light, 150

Which two great Sexes animate the World,
Stor'd in each Orb perhaps with some that live.
For such vast room in Nature unpossess'd
By living Soules, desert and desolate,
Onely to shine, yet scarce to contribute
Each Orb a glimpse of Light, conveyd so farr
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not,
Whether the Sun predominant in Heav'n 160
Rise on the Earth, or Earth rise on the Sun,
Hee from the East his flaming rode begin,
Or Shee from West her silent course advance
With inoffensive pace that spinning sleeps
On her soft Axle, while she paces Eev'n,
And bears thee soft with the smooth Air along,
Sollicit not thy thoughts with matters hid,
Leave them to God above, him serve and feare;
Of other Creatures, as him pleases best,
Wherever plac't, let him dispose: joy thou 170
In what he gives to thee, this Paradise
And thy faire *Eve*; Heav'n is for thee too high
To know what passes there; be lowlie wise:
Think onely what concernes thee and thy being;
Dream not of other Worlds, what Creatures there
Live, in what state, condition or degree,
Contented that thus farr hath been reveal'd
Not of Earth onely but of highest Heav'n.

To whom thus *Adam* cleerd of doubt, repli'd.
How fully hast thou satisfi'd mee, pure 180
Intelligence of Heav'n, Angel serene,
And freed from intricacies, taught to live,

The easiest way, nor with perplexing thoughts
To interrupt the sweet of Life, from which
God hath bid dwell farr off all anxious cares,
And not molest us, unless we our selves
Seek them with wandring thoughts, and notions
But apt the Mind or Fancie is to roave [vaine.
Uncheckt, and of her roaving is no end ;
Till warn'd, or by experience taught, she learne,
That not to know at large of things remote 191
From use, obscure and futtle, but to know
That which before us lies in daily life,
Is the prime Wisdom, what is more, is fume,
Or emptiness, or fond impertinence,
And renders us in things that most concerne
Unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful, whence haply mention may arise 200
Of something not unseasonable to ask
By sufferance, and thy wonted favour deign'd.
Thee I have heard relating what was don
Ere my remembrance : now hear mee relate
My Storie, which perhaps thou hast not heard ;
And Day is yet not spent ; till then thou seest
How futtle to detain thee I devise,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply :
For while I sit with thee, I seem in Heav'n, 210
And sweeter thy discourse is to my eare
Then Fruits of Palm-tree pleasantest to thirst
And hunger both, from labour, at the houre
Of sweet repast ; they satiate, and soon fill,

Though pleafant, but thy words with Grace Divine
Imbu'd, bring to thir fweetnefs no fatietie.

To whom thus *Raphael* anfwer'd heav'nly meek.

Nor are thy lips ungraceful, Sire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath alfo pour'd 220

Inward and outward both, his image faire :
Speaking or mute all comlinefs and grace
Attends thee, and each word, each motion formes.

Nor lefs think wee in Heav'n of thee on Earth

Then of our fellow fervant, and inquire

Gladly into the wayes of God with Man :

For God we fee hath honour'd thee, and fet

On Man his equal Love : fay therefore on ;

For I that Day was abfent, as befell,

Bound on a voyage uncouth and obfcure, 230

Farr on excurfion toward the Gates of Hell ;

Squar'd in full Legion (fuch command we had)

To fee that none thence iffu'd forth a fpie,

Or enemie, while God was in his work,

Leaft hee incenft at fuch eruption bold,

Deftruftion with Creation might have mixt.

Not that they durft without his leave attempt,

But us he fends upon his high behefts

For ftate, as Sovran King, and to enure

Our prompt obedience. Faft we found, faft fhut

The difmal Gates, and barricado'd ftrong ; 241

But long ere our approaching heard within

Noife, other then the found of Dance or Song,

Torment, and lowd lament, and furious rage.

Glad we return'd up to the coafts of Light

Ere Sabbath Eev'ning : fo we had in charge.

But thy relation now ; for I attend,
Pleas'd with thy words no less then thou with mine.

So spake the Godlike Power, and thus our Sire.
For Man to tell how human Life began 250
Is hard : for who himself beginning knew ?

Desire with thee still longer to converse
Induc'd me. As new wak't from soundest sleep
Soft on the flourie herb I found me laid
In Balmie Sweat, which with his Beames the Sun
Soon dri'd, and on the reaking moisture fed.

Strait toward Heav'n my wondring Eyes I turn'd,
And gaz'd a while the ample Skie, till rais'd

By quick instinctive motion up I sprung,
As thitherward endeavoring, and upright 260
Stood on my feet ; about me round I saw

Hill, Dale, and shady Woods, and sunnie Plains,
And liquid Lapse of murmuring Streams ; by these,
Creatures that liv'd, and mov'd, and walk'd, or flew,
Birds on the branches warbling ; all things smil'd,
With fragrance and with joy my heart oreflow'd.
My self I then perus'd, and Limb by Limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led :

But who I was, or where, or from what cause,
Knew not ; to speak I tri'd, and forthwith spake,
My Tongue obey'd and readily could name

What e're I saw. Thou Sun, said I, faire Light,
And thou enlight'nd Earth, so fresh and gay,
Ye Hills and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures, tell,
Tell, if ye saw, how came I thus, how here ?

Not of my self ; by some great Maker then,

In goodness and in power præminent ;
Tell me, how may I know him, how adore, 280
From whom I have that thus I move and live,
And feel that I am happier then I know.
While thus I call'd, and stray'd I knew not whither,
From where I first drew Aire, and first beheld
This happie Light, when answer none return'd,
On a green shady Bank profuse of Flours
Penfive I fate me down ; there gentle sleep
First found me, and with soft oppression seisd
My droued sense, untroubld, though I thought
I then was passing to my former state 290
Insensible, and forthwith to dissolve :
When suddenly stood at my Head a dream,
Whose inward apparition gently mov'd
My Fancy to believe I yet had being,
And livd : One came, methought, of shape Divine,
And said, thy Mansion wants thee, *Adam*, rise,
First Man, of Men innumerable ordain'd
First Father, call'd by thee I come thy Guide
To the Garden of bliss, thy seat prepar'd.
So saying, by the hand he took me rais'd, 300
And over Fields and Waters, as in Aire
Smooth sliding without step, hast led me up
A woodie Mountain; whose high top was plaine,
A Circuit wide, enclos'd, with goodliest Trees
Planted, with Walks, and Bowers, that what I saw
Of Earth before scarce pleasant seemd. Each Tree
Load'n with fairest Fruit, that hung to the Eye
Tempting, stirr'd in me sudden appetite
To pluck and eate ; whereat I wak'd, and found
Before mine Eyes all real, as the dream 310

Had lively shadowd : Here had new begun
My wandring, had not hee who was my Guide
Up hither, from among the Trees appeer'd,
Prefence Divine. Rejoycing, but with aw
In adoration at his feet I fell
Submits: he rear'd me, & Whom thou soughtst I am,
Said mildely, Author of all this thou seest
Above, or round about thee or beneath.
This Paradise I give thee, count it thine
To Till and keep, and of the Fruit to eate : 320
Of every Tree that in the Garden growes
Eate freely with glad heart ; fear here no dearth:
But of the Tree whose operation brings
Knowledg of good and ill, which I have set
The Pledge of thy Obedience and thy Faith,
Amid the Garden by the Tree of Life,
Remember what I warne thee, shun to taste,
And shun the bitter consequence : for know,
The day thou eat'st thereof, my sole command
Transgrest, inevitably thou shalt dye ; 330
From that day mortal, and this happie State
Shalt loose, expell'd from hence into a World
Of woe and sorrow. Sternly he pronounc'd
The rigid interdiction, which resounds
Yet dreadful in mine eare, though in my choice
Not to incur ; but soon his cleer aspect
Return'd and gracious purpose thus renew'd.
Not onely these fair bounds, but all the Earth
To thee and to thy Race I give ; as Lords
Possess it, and all things that therein live, 340
Or live in Sea, or Aire, Beast, Fish, and Fowle.
In signe whereof each Bird and Beast behold

After thir kindes ; I bring them to receive
From thee thir Names, and pay thee fealtie
With low subjection ; understand the same
Of Fish within thir watry residence,
Not hither summond, since they cannot change
Thir Element to draw the thinner Aire.

As thus he spake, each Bird and Beast behold 349
Approaching two and two, These cowering low
With blandishment, each Bird stoop'd on his wing.
I nam'd them, as they pass'd, and understood
Thir Nature, with such knowledg God endu'd
My sudden apprehension : but in these
I found not what me thought I wanted still ;
And to the Heav'nly vision thus presum'd.

O by what Name, for thou above all these,
Above mankinde, or aught then mankinde higher,
Surpassest farr my naming, how may I
Adore thee, Author of this Universe, 360
And all this good to man, for whose well being
So amply, and with hands so liberal
Thou hast provided all things : but with mee
I see not who partakes. In solitude
What happiness, who can enjoy alone,
Or all enjoying, what contentment find ?
Thus I presumptuous ; and the vision bright,
As with a smile more bright'nd, thus repli'd.

What call'st thou solitude, is not the Earth
With various living creatures, and the Aire 370
Replenisht, and all these at thy command
To come and play before thee, know'st thou not
Thir language and thir wayes, they also know,
And reason not contemptibly ; with these

Find pastime, and beare rule ; thy Realm is large.
So spake the Universal Lord, and seem'd
So ordering. I with leave of speech implor'd,
And humble deprecation thus repli'd.

Let not my words offend thee, Heav'nly Power,
My Maker, be propitious while I speak. 380
Hast thou not made me here thy substitute,
And these inferiour farr beneath me set ?
Among unequals what societie
Can fort, what harmonie or true delight ?
Which must be mutual, in proportion due
Giv'n and receiv'd ; but in disparitie
The one intense, the other still remiss
Cannot well suite with either, but soon prove
Tedious alike : Of fellowship I speak
Such as I seek, fit to participate 390
All rational delight, wherein the brute
Cannot be human comfort ; they rejoyce
Each with thir kinde, Lion with Lioness ;
So fitly them in pairs thou hast combin'd ;
Much less can Bird with Beast, or Fish with Fowle
So well converse, nor with the Ox the Ape ;
Worse then can Man with Beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd.
A nice and futtle happiness I see
Thou to thy self propos'st, in the choice 400
Of thy Associates, *Adam*, and wilt taste
No pleasure, though in pleasure, solitarie.
What think'st thou then of mee, and this my State,
Seem I to thee sufficiently possess
Of happiness, or not ? who am alone
From all Eternitie,) for none I know

Second to mee or like, equal much less.
How have I then with whom to hold converse
Save with the Creatures which I made, and those
To me inferiour, infinite descents 410
Beneath what other Creatures are to thee?

He ceas'd, I lowly answer'd. To attaine
The highth and depth of thy Eternal wayes
All human thoughts come short, Supream of things;
Thou in thy self art perfect, and in thee
Is no deficiencie found; not so is Man,
But in degree, the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou
Shouldst propagat, already infinite; 420
And through all numbers absolute, though One;
But Man by number is to manifest
His single imperfection, and beget
Like of his like, his Image multipli'd,
In unitie defective, which requires
Collateral love, and deereft amitie.
Thou in thy secrecie although alone,
Best with thy self accompanied, seek'st not
Social communication, yet so pleas'd,
Canst raise thy Creature to what highth thou wilt
Of Union or Communion, deifi'd; 431
I by conversing cannot these erect
From prone, nor in thir wayes complacence find.
Thus I embold'nd spake, and freedom us'd
Permissive, and acceptance found, which gain'd
This answer from the gracious voice Divine.

Thus farr to try thee, *Adam*, I was pleas'd,
And finde thee knowing not of Beasts alone,

Which thou hast rightly nam'd, but of thy self,
Expressing well the spirit within thee free, 440
My Image, not imparted to the Brute,
Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike,
And be so minded still; I, ere thou spak'st,
Knew it not good for Man to be alone,
And no such companie as then thou saw'st
Intended thee, for trial onely brought,
To see how thou could'st judge of fit and meet:
What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self, 450
Thy wish, exactly to thy hearts desire.

Hee ended, or I heard no more, for now
My earthly by his Heav'nly overpowerd,
Which it had long stood under, streind to the highth
In that celestial Colloquie sublime,
As with an object that excels the sense,
Dazl'd and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By Nature as in aide, and clos'd mine eyes.
Mine eyes he clos'd, but op'n left the Cell 460
Of Fancie my internal sight, by which
Abstract as in a transe methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood;
Who stooping op'nd my left side, and took
From thence a Rib, with cordial spirits warme,
And Life-blood streaming fresh; wide was the
wound,
But suddenly with flesh fill'd up & heal'd:
The Rib he formd and fashond with his hands;

Under his forming hands a Creature grew, 470
Manlike, but different sex, so lovely faire,
That what seemd fair in all the World, seemd now
Mean, or in her summd up, in her containd
And in her looks, which from that time infus'd
Sweetness into my heart, unfelt before,
And into all things from her Aire inspir'd
The spirit of love and amorous delight.
She disappeerd, and left me dark, I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure : 480
When out of hope, behold her, not farr off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable : On she came,
Led by her Heav'nly Maker, though unseen,
And guided by his voice, nor uninform'd
Of nuptial Sanctitie and marriage Rites :
Grace was in all her steps, Heav'n in her Eye,
In every gesture dignitie and love.
I overjoyd could not forbear aloud. 490

This turn hath made amends ; thou hast fulfill'd
Thy words, Creator bounteous and benigne,
Giver of all things faire, but fairest this
Of all thy gifts, nor enviest. I now see
Bone of my Bone, Flesh of my Flesh, my Self
Before me ; Woman is her Name, of Man
Extracted ; for this cause he shall forgoe
Father and Mother, and to his Wife adhere ;
And they shall be one Flesh, one Heart, one Soule.

She heard me thus, and though divinely brought,
Yet Innocence and Virgin Modestie, 501

Her vertue and the conscience of her worth,
That would be woo'd, and not unfought be won.
Not obvious, not obtrusive, but retir'd,
The more desirable, or to say all,
Nature her self, though pure of sinful thought,
Wrought in her so, that seeing me, she turn'd;
I follow'd her, she what was Honour knew,
And with obsequious Majestie approv'd
My pleaded reason. To the Nuptial Bowre 510
I led her blushing like the Morn: all Heav'n,
And happie Constellations on that houre
Shed thir selectest influence; the Earth
Gave sign of gratulation, and each Hill;
Joyous the Birds; fresh Gales and gentle Aires
Whisper'd it to the Woods, and from thir wings
Flung Rose, flung Odours from the spicie Shrub,
Disporting, till the amorous Bird of Night
Sung Spousal, and bid haste the Eevning Starr
On his Hill top, to light the bridal Lamp. 520
Thus I have told thee all my State, and brought
My Storie to the sum of earthly blis
Which I enjoy, and must confess to find
In all things else delight indeed, but such
As us'd or not, works in the mind no change,
Nor vehement desire, these delicacies [Flours,
I mean of Taste, Sight, Smell, Herbs, Fruits, &
Walks, and the melodie of Birds; but here
Farr otherwise, transported I behold,
Transported touch; here passion first I felt, 530
Commotion strange, in all enjoyments else
Superiour and unmov'd, here onely weake
Against the charm of Beauties powerful glance.

Or Nature faild in mee, and left some part
Not proof enough such Object to sustain,
Or from my side subducting, took perhaps
More then enough; at least on her bestow'd
Too much of Ornament, in outward shew
Elaborate, of inward less exact.

For well I understand in the prime end 540
Of Nature her th' inferiour, in the mind
And inward Faculties, which most excell,
In outward also her resembling less
His Image who made both, and less expressing
The character of that Dominion giv'n
O're other Creatures; yet (when I approach
Her loveliness, so absolute she seems
And in her self compleat, so well to know
Her own, that what she wills to do or say,
Seems wisest, vertuousest, discreetest, best; 550
All higher knowledge in her presence falls
Degraded, Wisdom in discourse with her
Looses discount'nanc't, and like folly shewes;
Authoritie and Reason on her waite,
As one intended first, not after made
Occasionally; and to consummate all,
Greatness of mind and nobleness thir feat
Build in her loveliest, and create an awe
About her, as a guard Angelic plac't.

To whom the Angel with contracted brow. 560

Accuse not Nature, she hath don her part;
Do thou but thine, and be not diffident
Of Wisdom, she deserts thee not, if thou
Dismiss not her, when most thou needst her nigh,
By attributing overmuch to things

Less excellent, as thou thy self perceav'st.
For what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love,
Not thy subjection: weigh with her thy self; 570
Then value: Oft times nothing profits more
Than self-esteem, grounded on just and right
Well manag'd; of that skill the more thou know'st,
The more she will acknowledge thee her Head,
And to realities yeild all her shows;
Made so adorn for thy delight the more,
So awful, that with honour thou maist love
Thy mate, who sees when thou art seen least wife.
But if the sense of touch whereby mankind
Is propagated seem such dear delight 580
Beyond all other, think the same voutsaf't
To Cattel and each Beast; which would not be
To them made common & divulg'd, if aught
Therein enjoy'd were worthy to subdue
The Soule of Man, or passion in him move.
What higher in her societie thou findest
Attractive, human, rational, love still;
In loving thou dost well, in passion not,
Wherein true Love consists not; love refines
The thoughts, and heart enlarges, hath his seat
In Reason, and is judicious, is the scale 591
By which to heav'nly Love thou maist ascend,
Not sunk in carnal pleasure, for which cause
Among the Beasts no Mate for thee was found.
To whom thus half abash't *Adam* repli'd.
Neither her out-side form'd so fair, nor aught
In procreation common to all kindes

(Though higher of the genial Bed by far,
And with myſterious reverence I deem)
So much delights me, as thoſe graceful acts, 600
Thoſe thouſand decencies that daily flow
From all her words and actions, mixt with Love
And ſweet compliance,) (which declare unfeign'd
Union of Mind, or in us both one Soule ;
Harmonie to behold in wedded pair
More grateful then harmonious ſound to the eare.
Yet theſe ſubject not ; I to thee diſcloſe
What inward thence I feel, not therefore foild,
Who meet with various objects, from the ſenſe
Variouſly repreſenting ; yet ſtill free 610
Approve the beſt, and follow what I approve.
To love thou blam'ſt me not, for love thou ſaiſt
Leads up to Heav'n, is both the way and guide ;
Bear with me then, if lawful what I aſk ;
Love not the heav'nly Spirits, and how thir Love
Expreſs they, by looks onely, or do they mix
Irradiance, virtual or immediate touch ?

To whom the Angel with a ſmile that glow'd
Celeſtial roſie red, Loves proper hue,
Anſwer'd. Let it ſuffice thee that thou know'ſt
Us happie, and without Love no happineſs. 621
Whatever pure thou in the body enjoy'ſt
(And pure thou wert created) we enjoy
In eminence, and obſtacle find none
Of membrane, joynt, or limb, excluſive barrs :
Eaſier then Air with Air, if Spirits embrace,
Total they mix, Union of Pure with Pure
Deſiring ; nor reſtrain'd conveyance need
As Fleſh to mix with Fleſh, or Soul with Soul.

But I can now no more ; the parting Sun 630
Beyond the Earths green Cape and verdant Isles
Hesperian fets, my Signal to depart.

Be strong, live happie, and love, but first of all
Him whom to love is to obey, and keep
His great command ; take heed least *Passion* sway
Thy Judgement to do aught, which else free Will
Would not admit ; thine and of all thy Sons
The weal or woe in thee is plac't ; beware.

I in thy persevering shall rejoyce,
And all the Blest : stand fast ; to stand or fall 640
Free in thine own Arbitrement it lies.

Perfet within, no outward aid require ;
And all temptation to transgresses repel.

So saying, he arose ; whom *Adam* thus
Follow'd with benediction. Since to part,
Go heavenly Guest, *Ethereal* Messenger,
Sent from whose sovran goodness I adore.
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
With grateful *Memorie* : thou to mankind 650
Be good and friendly still, and oft return.

So parted they, the Angel up to Heav'n
From the thick shade, and *Adam* to his Bowre.



Paradise Lost.

BOOK IX.

NO more of talk where God or Angel
Guest
With Man, as with his Friend, familiar
us'd

To fit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblam'd: I now must change
Those Notes to Tragic; foul distrust, and breach
Disloyal on the part of Man, revolt,
And disobedience: On the part of Heav'n
Now alienated, distance and distaste,
Anger and just rebuke, and judgement giv'n, 10
That brought into this World a world of woe,
Sinne and her shadow Death, and Miserie
Deaths Harbinger: Sad task, yet argument
Not less but more Heroic then the wrauth
Of stern *Achilles* on his Foe pursu'd
Thrice Fugitive about *Troy* Wall; or rage
Of *Turnus* for *Lavinia* dispous'd,
Or *Neptun's* ire or *Juno's*, that so long
Perplex'd the *Greek* and *Cytherea's* Son;
If answerable style I can obtaine
Of my Celestial Patroness, who deignes

Her nightly visitation unimplor'd,
And dictates to me slumbring, or inspires
Easie my unpremeditated Verse :
Since first this Subject for Heroic Song
Pleas'd me long choos'ing, and beginning late ;
Not sedulous by Nature to indite
Warrs, hitherto the onely Argument
Heroic deem'd, chief maistrise to dissect
With long and tedious havoc fabl'd Knights 30
In Battels feign'd ; the better fortitude
Of Patience and Heroic Martyrdom
Unsung ; or to describe Races and Games,
Or tilting Furniture, emblazon'd Shields,
Impreses quaint, Caparisons and Steeds ;
Bases and tinsel Trappings, gorgeous Knights
At Joust and Torneament ; then marshal'd Feast
Serv'd up in Hall with Sewers, and Seneschals ;
The skill of Artifice or Office mean,
Not that which justly gives Heroic name 40
To Person or to Poem. (Mee of these
Nor skilld nor studious, higher Argument
Remaines, sufficient of it self to raise
That name, unless an age too late, or cold
Climat, or Years damp my intended wing
Deprest, and much they may, if all be mine,
Not Hers who brings it nightly to my Ear.)

The Sun was sunk, and after him the Starr
Of *Hesperus*, whose Office is to bring
Twilight upon the Earth, short Arbiter 50
Twixt Day and Night, and now from end to end
Nights Hemisphere had veild the Horizon round :
When *Satan* who late fled before the threats

Of *Gabriel* out of *Eden*, now improv'd
In meditated fraud and malice, bent
On mans destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By Night he fled, and at Midnight return'd
From compassing the Earth, cautious of day,
Since *Uriel* Regent of the Sun descri'd 60
His entrance, and forewarnd the Cherubim
That kept thir watch; thence full of anguish driv'n,
The space of seven continu'd Nights he rode
With darkness, thrice the Equinoctial Line
He circl'd, four times cross'd the Carr of Night
From Pole to Pole, traversing each Colure ;
On the eighth return'd, and on the Coast averse
From entrance or Cherubic Watch, by stealth
Found unsuspected way. There was a place,
Now not, though Sin, not Time, first wraught the
Where *Tigris* at the foot of Paradise [change,
Into a Gulf shot under ground, till part
Rose up a Fountain by the Tree of Life ;
In with the River sunk, and with it rose
Satan involv'd in rising Mist, then sought
Where to lie hid ; Sea he had searcht and Land
From *Eden* over *Pontus*, and the Poole
Maotis, up beyond the River *Ob* ;
Downward as farr Antartic ; and in length
West from *Orontes* to the Ocean barr'd 80
At *Darien*, thence to the Land where flowes
Ganges and *Indus* : thus the Orb he roam'd
With narrow search ; and with inspection deep
Consider'd every Creature, which of all
Most opportune might serve his Wiles, and found

The Serpent futtleſt Beaſt of all the Field.
Him after long debate, irrefolute
Of thoughts revolv'd, his final ſentence choſe
Fit Veſſel, fitteſt Imp of fraud, in whom
To enter, and his dark ſuggeſtions hide 90
From ſharpeſt fight: for in the wilie Snake,
Whatever ſleights none would ſuſpicious mark,
As from his wit and native futtleſtie
Proceeding, which in other Beaſts obſerv'd
Doubt might beget of Diabolic pow'r
Active within beyond the ſenſe of brute.
Thus he reſolv'd, but firſt from inward grieve
His burſting paſſion into plaints thus pour'd:

O Earth, how like to Heav'n, if not prefer'd
More juſtly, Seat worthier of Gods, as built 100
With ſecond thoughts, reforming what was old!
For what God after better worſe would build?
Terreſtrial Heav'n, danc't round by other Heav'ns
That ſhine, yet bear thir bright officious Lamps,
Light above Light, for thee alone, as ſeems,
In thee concentring all thir precious beams
Of ſacred influence: As God in Heav'n
Is Center, yet extends to all, ſo thou
Centring receav'ſt from all thoſe Orbs; in thee,
Not in themſelves, all thir known vertue appears
Productive in Herb, Plant, and nobler birth
Of Creatures animate with gradual life
Of Growth, Senſe, Reaſon, all ſumm'd up in Man.
With what delight could I have walkt thee round
If I could joy in aught, ſweet interchange
Of Hill and Vallie, Rivers, Woods and Plaines,
Now Land, now Sea, & Shores with Forreſtcrownd,

Rocks, Dens, and Caves; but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel 120
Torment within me, as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no nor in Heav'n
To dwell, unless by maistring Heav'ns Supream;
Nor hope to be my self less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For onely in destroying I finde ease
To my relentless thoughts; and him destroyd, 130
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linkt in weal or woe,
In wo then; that destruction wide may range:
To mee shall be the glorie sole among
The infernal Powers, in one day to have marr'd
What he *Almightie* styl'd, six Nights and Days
Continu'd making, and who knows how long
Before had bin contriving, though perhaps
Not longer then since I in one Night freed 140
From servitude inglorious welnigh half
Th' Angelic Name, and thinner left the throng
Of his adorers: hee to be aveng'd,
And to repaire his numbers thus impair'd,
Whether such vertue spent of old now faild
More Angels to Create, if they at least
Are his Created or to spite us more,
Determin'd to advance into our room
A Creature form'd of Earth, and him endow,

Exalted from so base original, 150
With Heav'nly spoils, our spoils; What he decreed
He effected; Man he made, and for him built
Magnificent this World, and Earth his seat,
Him Lord pronounc'd, and, O indignitie!
Subjected to his service Angel wings,
And flaming Ministers to watch and tend
Thir earthie Charge: Of these the vigilance
I dread, and to elude, thus wrapt in mist
Of midnight vapor glide obscure, and prie
In every Bush and Brake, where hap may finde
The Serpent sleeping, in whose mazie foulds 161
To hide me, and the dark intent I bring.
O foul descent! that I who erst contended
With Gods to fit the highest, am now constraind
Into a Beast, and mixt with bestial slime,
This essence to incarnate and imbrute,
That to the hight of Deitie aspir'd;
But what will not Ambition and Revenge
Descend to? who aspires must down as low
As high he soard, obnoxious first or last 170
To basest things. Revenge, at first though sweet,
Bitter ere long back on it self recoiles;
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envie, this new Favorite
Of Heav'n, this Man of Clay, Son of despise,
Whom us the more to spite his Maker rais'd
From dust: spite then with spite is best repaid.

So saying, through each Thicket Danck or Drie,
Like a black mist low creeping, he held on 180
His midnight search, where soonest he might finde

The Serpent : him fast sleeping soon he found
In Labyrinth of many a round self-rowld,
His head the midst, well stor'd with futtle wiles :
Not yet in horrid Shade or dismal Den,
Not nocent yet, but on the grassie Herbe
Fearless unfeard he slept : in at his Mouth
The Devil enterd, and his brutal sense,
In heart or head, possessing soon inspir'd
With act intelligential ; but his sleep 190
Disturbd not, waiting close th' approach of Morn.
Now when as sacred Light began to dawne
In *Eden* on the humid Flours, that breathd
Thir morning Incense, when all things that breath,
From th' Earths great Altar send up silent praise
To the Creator, and his Nostrils fill
With gratefull Smell, forth came the human pair
And joynd thir vocal Worship to the Quire
Of Creatures wanting voice, that done, partake
The season, prime for sweetest Sents and Aires :
Then commune how that day they best may ply
Thir growing work : for much thir work outgrew
The hands dispatch of two Gardning so wide.
And *Eve* first to her Husband thus began.

Adam, well may we labour still to dresse
This Garden, still to tend Plant, Herb and Flour.
Our pleasant task enjoyn'd, but till more hands
Aid us, the work under our labour grows,
Luxurious by restraint ; what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides
Tending to wilde. Thou therefore now advise
Or hear what to my mind first thoughts present,

Let us divide our labours, thou where choice
Leads thee, or where most needs, whether to wind
The Woodbine round this Arbour, or direct
The clasping Ivie where to climb, while I
In yonder Spring of Roses intermixt
With Myrtle, find what to redress till Noon :
For while so near each other thus all day 220
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our dayes work brought to little, though begun
Early, and th' hour of Supper comes unearn'd.

To whom mild answer *Adam* thus return'd.
Sole *Eve*, Associate sole, to me beyond
Compare above all living Creatures deare,
Well hast thou motion'd, wel thy thoughts imployd
How we might best fulfill the work which here
God hath assign'd us, nor of me shalt pass 231
Unprais'd : for nothing lovelier can be found
In woman, then to studie household good,
And good workes in her Husband to promote.
Yet not so strictly hath our Lord impos'd
Labour, as to debarr us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles, for smiles from Reason flow,
To brute deni'd, and are of Love the food, 240
Love not the lowest end of human life.
For not to irksome toile, but to delight
He made us, and delight to Reason joyn'd. [hands
These paths and Bowers doubt not but our joynt
Will keep from Wilderネス with ease, as wide

As we need walk, till younger hands ere long
Assist us: But if much converse perhaps
Thee satiate, to short absence I could yeild.
For solitude sometimes is best societie,
And short retirement urges sweet returne. 250
But other doubt possessees me, least harm
Befall thee sever'd from me; for thou knowst
What hath bin warn'd us, what malicious Foe
Envyng our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us joynd, where each
To other speedie aide might lend at need; 260
Whether his first design be to withdraw
Our fealtie from God, or to disturb
Conjugal Love, then which perhaps no blis
Enjoy'd by us excites his envie more;
Or this, or worse, leave not the faithful side
That gave thee being, stil shades thee and protects.
The Wife, where danger or dishonour lurks,
Safest and seemliest by her Husband staies,
Who guards her, or with her the worst endures.
To whom the Virgin Majestie of *Eve*, 270
As one who loves, and some unkindness meets,
With sweet austere compofure thus reply'd.
'Ofspring of Heav'n and Earth, and all Earths Lord,
That such an Enemy we have, who seeks
Our ruin, both by thee informd I learne,
And from the parting Angel over-heard
As in a shadie nook I stood behind,

Just then returnd at shut of Evening Flours.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe 280
May tempt it, I expected not to hear.
His violence thou fearst not, being such,
As wee, not capable of death or paine,
Can either not receive, or can repell.
His fraud is then thy fear, which plain inferrs
Thy equal fear that my firm Faith and Love
Can by his fraud be shak'n or seduc't; [breast,
Thoughts, which how found they harbour in thy
Adam, misstought of her to thee so dear?

To whom with healing words *Adam* reply'd.
Daughter of God and Man, immortal *Eve*, 291
For such thou art, from sin and blame entire :
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt it self, intended by our Foe.
For hee who tempts, though in vain, at least asperges
The tempted with dishonour foul, suppos'd
Not incorruptible of Faith, not prooff
Against temptation : thou thy self with scorne
And anger wouldst resent the offer'd wrong, 300
Though ineffectual found : misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The Enemy, though bold, will hardly dare,
Or daring, first on mee th' assault shall light.
Nor thou his malice and false guile contemn ;
Suttle he needs must be, who could seduce
Angels, nor think superfluous others aid.
I from the influence of thy looks receive

Access in every Vertue, in thy fight 310
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or over-reacht
Would utmost vigor raise, and rais'd unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy Vertue tri'd.

So spake domestick *Adam* in his care
And Matrimonial Love, but *Eve*, who thought
Less attributed to her Faith sincere, 320
Thus her reply with accent sweet renewd.

If this be our condition, thus to dwell
In narrow circuit strait'nd by a Foe,
Suttle or violent, we not endu'd
Single with like defence, wherever met,
How are we happie, still in fear of harm?
But harm precedes not sin: onely our Foe
Tempting affronts us with his foul esteem
Of our integritie: his foul esteeme
Sticks no dishonor on our Front, but turns 330
Foul on himself; then wherefore shund or feard
By us? who rather double honour gaine
From his surmise prov'd false, finde peace within,
Favour from Heav'n, our witness from th' event.
And what is Faith, Love, Vertue unaffaid
Alone, without exterior help sustaind?
Let us not then suspect our happie State
Left so imperfet by the Maker wise,
As not secure to single or combin'd.
Fraile is our happiness, if this be so, 340
And *Eden* were no *Eden* thus expos'd.

To whom thus *Adam* fervently repli'd:
O Woman, best are all things as the will
Of God ordaind them, his creating hand
Nothing imperfet or deficient left
Of all that he Created, much less Man,
Or ought that might his happie State secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harme. 350
But God left free the Will, for what obeyes
Reason, is free, and Reason he made right,
But bid her well beware, and still erect,
Least by some faire appeering good surpris'd
She dictate false, and misinforme the Will
To do what God expressely hath forbid.
Not then mistrust, but tender love enjoynes,
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since Reason not impossibly may meet 360
Some specious object by the Foe subornd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then, which to avoide
Were better, and most likelie if from mee
Thou sever not: Trial will come unsought.
Wouldst thou approve thy constancie, approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?
But if thou think, trial unsought may finde 370
Us both securer then thus warn'd thou seemst,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, relie

On what thou hast of vertue, summon all,
For God towards thee hath done his part, do thine.

So spake the Patriarch of Mankinde, but *Eve*
Perfisted, yet submiss, though last, repli'd.

With thy permission then, and thus forewarnd
Chiefly by what thy own last reasoning words
Touchd onely, that our trial, when least fought,
May finde us both perhaps farr less prepar'd, 381
The willinger I goe, nor much expect

A Foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.
Thus saying, from her Husbands hand her hand
Soft she withdrew, and like a Wood-Nymph light
Oread or *Dryad*, or of *Delia's* Traine,
Betook her to the Groves, but *Delia's* self
In gate surpass'd and Goddess-like deport, 389
Though not as shee with Bow and Quiver arm'd,
But with such Gardning Tools as Art yet rude,
Guiltless of fire had form'd, or Angels brought.

To *Pales*, or *Pomona*, thus adorn'd,
Likest she seem'd, *Pomona* when she fled
Vertumnus, or to *Ceres* in her Prime,
Yet Virgin of *Proserpina* from *Jove*.

Her long with ardent look his Eye pursu'd
Delighted, but desiring more her stay.

Oft he to her his charge of quick returne
Repeated, shee to him as oft engag'd 400

To be return'd by Noon amid the Bowre,
And all things in best order to invite

Noontide repast, or Afternoons repose.

O much deceav'd, much failing, hapless *Eve*,
Of thy presum'd return! event perverse!

Thou never from that houre in Paradise
Foundst either sweet repast, or sound repose ;
Such ambush hid among sweet Flours and Shades
Waited with hellish rancor imminent
To intercept thy way, or send thee back 410
Despoild of Innocence, of Faith, of Blifs.
For now, and since first break of dawne the Fiend,
Meer Serpent in appearance, forth was come,
And on his Quest, where likeliest he might finde
The onely two of Mankinde, but in them
The whole included Race, his purposd prey.
In Bowre and Field he sought, where any tuft
Of Grove or Garden-Plot more pleasant lay,
Thir tendance or Plantation for delight,
By Fountain or by shadie Rivulet 420
He sought them both, but wish'd his hap might find
Eve separate, he wish'd, but not with hope
Of what so seldom chanc'd, when to his wish,
Beyond his hope, *Eve* separate he spies,
Veild in a Cloud of Fragrance, where she stood,
Half spi'd, so thick the Roses bushing round
About her glowd, oft stooping to support
Each Flour of slender stalk, whose head though gay
Carnation, Purple, Azure, or spect with Gold,
Hung drooping unsustaind, them she upstaies 430
Gently with Mirtle band, mindless the while,
Her self, though fairest unsupported Flour,
From her best prop so farr, and storm so nigh.
Neerer he drew, and many a walk travers'd
Of stateliest Covert, Cedar, Pine, or Palme,
Then voluble and bold, now hid, now seen
Among thick-wov'n Arborets and Flours

Imborderd on each Bank, the hand of *Eve* :
Spot more delicious then those Gardens feign'd
Or of reviv'd *Adonis*, or renown'd 440
Alcinous, host of old *Laertes* Son,
Or that, not Mystic, where the Sapient King
Held dalliance with his faire *Egyptian* Spouse.
Much hee the Place admir'd, the Person more.
As one who long in populous City pent,
Where Houses thick and Sewers annoy the Aire,
Forth issuing on a Summers Morn to breathe
Among the pleasant Villages and Farmes
Adjoynd, from each thing met conceaves delight,
The smell of Grain, or tedded Grasse, or Kine, 450
Or Dairie, each rural sight, each rural sound ;
If chance with Nymphlike step fair Virgin pass,
What pleasing seemd, for her now pleases more,
She most, and in her look summs all Delight.
Such Pleasure took the Serpent to behold
This Flourie Plat, the sweet recess of *Eve*
Thus earlie, thus alone ; her Heav'nly forme
Angelic, but more soft, and Feminine,
Her graceful Innocence, her every Aire
Of gesture or least action overaw'd 460
His Malice, and with rapine sweet bereav'd
His fierceness of the fierce intent it brought :
That space the Evil one abstracted stood
From his own evil, and for the time remaind
Stupidly good, of enmitie disfarm'd,
Of guile, of hate, of envie, of revenge ;
But the hot Hell that alwayes in him burnes,
Though in mid Heav'n, soon ended his delight,
And tortures him now more, the more he fees

Of pleasure not for him ordain'd : then soon 470
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me, with what
Compulsion thus transported to forget [sweet
What hither brought us, hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying, other joy
To me is lost. Then let me not let pass
Occasion which now smiles, behold alone 480
The Woman, opportune to all attempts,
Her Husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould,
Foe not formidable, exempt from wound,
I not ; so much hath Hell debas'd, and paine
Infeebld me, to what I was in Heav'n.
Shee fair, divinely fair, fit Love for Gods,
Not terrible, though terrour be in Love 490
And beautie, not approacht by stronger hate,
Hate stronger, under shew of Love well feign'd,
The way which to her ruin now I tend.

So spake the Enemy of Mankind, enclos'd
In Serpent, Inmate bad, and toward Eve
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his reare,
Circular base of rising foulds, that tour'd
Fould above fould a surging Maze, his Head
Crested aloft, and Carbuncle his Eyes ; 500
With burnisht Neck of verdant Gold, erect

Amidst his circling Spires, that on the grass
Floted redundant: pleasing was his shape,
And lovely, never since of Serpent kind
Lovelier, not those that in *Illyria* chang'd
Hermione and *Cadmus*, or the God
In *Epidaurus*; nor to which transform'd
Ammonian Jove, or *Capitoline* was seen,
Hee with *Olympias*, this with her who bore
Scipio the highth of *Rome*. With tract oblique
At first, as one who sought access, but fear'd 511
To interrupt, side-long he works his way.
As when a Ship by skilful Steersman wrought
Nigh Rivers mouth or Foreland, where the Wind
Veres oft, as oft so steers, and shifts her Saile;
So varied hee, and of his tortuous Train
Curld many a wanton wreath in sight of *Eve*,
To lure her Eye; shee busied heard the sound
Of rustling Leaves, but minded not, as us'd
To such disport before her through the Field, 520
From every Beast, more duteous at her call,
Then at *Circean* call the Herd disguis'd.
Hee boulder now, uncall'd before her stood;
But as in gaze admiring: Oft he bowd
His turret Crest, and sleek enamel'd Neck,
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turnd at length
The Eye of *Eve* to mark his play; he glad
Of her attention gaind, with Serpent Tongue
Organic, or impulse of vocal Air, 530
His fraudulent temptation thus began.

Wonder not, sovran Mistress, if perhaps
Thou canst, who art sole Wonder, much less arm

Thy looks, the Heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze
Insatiate, I thus single, nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker faire,
Thee all things living gaze on, all things thine
By gift, and thy Celestial Beautie adore 540
With ravishment beheld, there best beheld
Where universally admir'd : but here
In this enclosure wild, these Beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee ? (and what is one ?) who shouldst be
A Goddess among Gods, ador'd and serv'd [seen
By Angels numberless, thy daily Train.

So glaz'd the Tempter, and his Proem tun'd ;
Into the Heart of *Eve* his words made way, 550
Though at the voice much marveling ; at length
Not unamaz'd she thus in answer spake.
What may this mean ? Language of Man pronounc't
By Tongue of Brute, and human sense express't ?
The first at least of these I thought deni'd
To Beasts, whom God on thir Creation-Day
Created mute to all articulat sound ;
The latter I demurre, for in thir looks
Much reason, and in thir actions oft appears.
Thee, Serpent, subtlest beast of all the field 560
I knew, but not with human voice endu'd ;
Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in fight ?

Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd.

Empress of this fair World, resplendent *Eve*,

Easie to mee it is to tell thee all 569

What thou commandst, and right thou shouldst be

I was at first as other Beasts that graze [obeyd :

The trodden Herb, of abject thoughts and low,

As was my food, nor aught but food discern'd

Or Sex, and apprehended nothing high :

Till on a day roaving the field, I chanc'd

A goodly Tree farr distant to behold

Loaden with fruit of fairest colours mixt,

Ruddie and Gold : I nearer drew to gaze ;

When from the boughes a favorie odour blow'n,

Grateful to appetite, more pleas'd my sense 580

Then smell of sweetest Fenel, or the Teats

Of Ewe or Goat dropping with Milk at Eevn,

Unfuckt of Lamb or Kid, that tend thir play.

To satisfie the sharp desire I had

Of tasting those fair Apples, I resolv'd

Not to deferr ; hunger and thirst at once,

Powerful perfwaders, quick'nd at the scent

Of that alluring fruit, urg'd me so keene.

About the Mossie Trunk I wound me soon, 589

For high from ground the branches would require

Thy utmost reach or *Adams* : Round the Tree

All other Beasts that saw, with like desire

Longing and envying stood, but could not reach.

Amid the Tree now got, where plentie hung

Tempting so nigh, to pluck and eat my fill

I spar'd not, for such pleasure till that hour

At Feed or Fountain never had I found.

Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of Reason in my inward Powers, and Speech 600
Wanted not long, though to this shape retaind.
Thenceforth to Speculations high or deep
I turn'd my thoughts, and with capacious mind
Consider'd all things visible in Heav'n,
Or Earth, or Middle, all things fair and good ;
But all that fair and good in thy Divine
Semblance, and in thy Beauties heav'nly Ray
United I beheld ; no Fair to thine
Equivalent or second, which compel'd
Mee thus, though importune perhaps, to come 610
And gaze, and worship thee of right declar'd
Sovran of Creatures, universal Dame.

So talk'd the spirited fly Snake ; and *Eve*
Yet more amaz'd unwarie thus reply'd.

Serpent, thy overpraising leaves in doubt
The vertue of that Fruit, in thee first prov'd :
But say, where grows the Tree, from hence how far ?
For many are the Trees of God that grow
In Paradise, and various, yet unknown
To us, in such abundance lies our choice, 620
As leaves a greater store of Fruit untoucht,
Still hanging incorruptible, till men
Grow up to thir provision, and more hands
Help to disburden Nature of her Bearth.

To whom the wilie Adder, blithe and glad.
Empress, the way is readie, and not long,
Beyond a row of Myrtles, on a Flat,
Fast by a Fountain, one small Thicket past
Of blowing Myrrh and Balme ; if thou accept

My conduct, I can bring thee thither soon. 630

Lead then, said *Eve*. Hee leading swiftly rowld
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Bright'ns his Crest, as when a wandring Fire
Compact of unctuous vapor, which the Night
Condenses, and the cold invirons round,
Kindl'd through agitation to a Flame,
Which oft, they say, some evil Spirit attends,
Hovering and blazing with delusive Light, 639
Misleads th' amaz'd Night-wanderer from his way
To Boggs and Mires, & oft through Pond or Poole,
There swallow'd up and lost, from succour farr.
So glister'd the dire Snake, and into fraud
Led *Eve* our credulous Mother, to the Tree
Of prohibition, root of all our woe ;
Which when she saw, thus to her guide she spake.

Serpent, we might have spar'd our coming hither,
Fruitless to me, though Fruit be here to excess,
The credit of whose vertue rest with thee,
Wondrous indeed, if cause of such effects. 650
But of this Tree we may not taste nor touch ;
God so commanded, and left that Command
Sole Daughter of his voice ; the rest, we live
Law to our selves, our Reason is our Law.

To whom the Tempter guilefully repli'd.
Indeed ? hath God then said that of the Fruit
Of all these Garden Trees ye shall not eate,
Yet Lords declar'd of all in Earth or Aire ?

To whom thus *Eve* yet sinless. Of the Fruit
Of each Tree in the Garden we may eate, 660
But of the Fruit of this fair Tree amidst

The Garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die. [bold

She scarce had said, though brief, when now more
The Tempter, but with shew of Zeale and Love
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuats disturb'd, yet comely, and in act
Rais'd, as of som great matter to begin.

As when of old som Orator renound 670
In *Athens* or free *Rome*, where Eloquence
Flourish'd, since mute, to som great cause address'd,
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
Somtimes in highth began, as no delay
Of Preface brooking through his Zeal of Right.
So standing, moving, or to highth upgrown
The Tempter all impassion'd thus began.

O Sacred, Wife, and Wisdom-giving Plant,
Mother of Science, Now I feel thy Power 680
Within me cleere, not onely to discern
Things in thir Causes, but to trace the wayes
Of highest Agents, deem'd however wise.
Queen of this Universe, doe not believe
Those rigid threats of Death; ye shall not Die:
How should ye? by the Fruit? it gives you Life
To Knowledge: By the Threatner? look on mee,
Mee who have touch'd and tasted, yet both live,
And life more perfet have attain'd then Fate
Meant mee, by ventring higher then my Lot. 690
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty Trespas, and not praise

Rather your dauntless vertue, whom the pain
Of Death denounc't, whatever thing Death be,
Deterrd not from atchieving what might leade
To happier life, knowledge of Good and Evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunnd?
God therefore cannot hurt ye, and be just; 700
Not just, not God; not feard then, nor obeid:
Your feare it self of Death removes the feare.
Why then was this forbid? Why but to awe,
Why but to keep ye low and ignorant,
His worshippers; he knows that in the day
Ye Eate thereof, your Eyes that seem so cleere,
Yet are but dim, shall perfectly be then
Op'nd and cleerd, and ye shall be as Gods,
Knowing both Good and Evil as they know.
That ye should be as Gods, since I as Man, 710
Internal Man, is but proportion meet,
I of brute human, yee of human Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods, death to be wisht,
Though threat'nd, which no worse then this can
bring.

And what are Gods that Man may not become
As they, participating God-like food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds;
I question it, for this fair Earth I see, 720
Warm'd by the Sun, producing every kind,
Them nothing;) If they all things, who enclos'd
Knowledge of Good and Evil in this Tree,
That who so eats thereof, forthwith attains

Wisdom without their leave? and wherein lies
Th' offence, that Man should thus attain to know?
What can your knowledge hurt him, or this Tree
Impart against his will if all be his?

Or is it envie, and can envie dwell

In heav'nly breasts? these, these and many more
Causes import your need of this fair Fruit. 731
Goddeſs humane, reach then, and freely taſte.

He ended, and his words replete with guile
Into her heart too eaſie entrance won :
Fixt on the Fruit ſhe gaz'd, which to behold
Might tempt alone, and in her ears the ſound
Yet rung of his perſwaſive words, impregn'd
With Reaſon, to her ſeeming, and with Truth ;
Meanwhile the hour of Noon drew on, and wak'd
An eager appetite, rais'd by the ſmell 740
So favorie of that Fruit, which with deſire,
Inclinable now grown to touch or taſte,
Sollicit'd her longing eye ; yet fiſt
Pausing a while, thus to her ſelf ſhe muſ'd.

Great are thy Vertues, doubtleſs, beſt of Fruits,
Though kept from Man, & worthy to be admir'd,
Whoſe taſte, too long forborn, at fiſt aſſay
Gave elocution to the mute, and taught
The Tongue not made for Speech to ſpeak thy praife :
Thy praife hee alſo who forbids thy uſe, 750
Conceales not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil ;
Forbids us then to taſte, but his forbidding
Commends thee more, while it inferrs the good
By thee communicated, and our want :
For good unknown, ſure is not had, or had

And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions binde not. But if Death 760
Bind us with after-bands, what profits then
Our inward freedom? In the day we eate
Of this fair Fruit, our doom is, we shall die.
How dies the Serpent? hee hath eat'n and lives,
And knows, and speaks, and reasons, and discernes,
Irrational till then. For us alone
Was death invented? or to us deni'd
This intellectual food, for beasts reserv'd?
For Beasts it seems: yet that one Beast which first
Hath tasted, envies not, but brings with joy 770
The good befall'n him, Author unsuspect,
Friendly to man, farr from deceit or guile.
What fear I then, rather what know to feare
Under this ignorance of Good and Evil,
Of God or Death, of Law or Penaltie?
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Taste,
Of vertue to make wise: what hinders then
To reach, and feed at once both Bodie and Mind?
So saying, her rash hand in evil hour 780
Forth reaching to the Fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket slunk
The guiltie Serpent, and well might, for *Eve*
Intent now wholly on her taste, naught else
Regarded, such delight till then, as seemd,
In Fruit she never tasted, whether true

Or fancied so, through expectation high 789
Of knowledg, nor was God-head from her thought.
Greedily she ingorg'd without restraint,
And knew not eating Death : Sate at length,
And hight'nd as with Wine, jocond and boon,
Thus to her self she pleasingly began.

O Sovran, vertuous, precious of all Trees
In Paradise, of operation blest
To Sapience, hitherto obscur'd, infam'd,
And thy fair Fruit let hang, as to no end
Created ; but henceforth my early care, 799
Not without Song, each Morning, and due praise
Shall tend thee, and the fertil burden ease
Of thy full branches offer'd free to all ;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know ;
Though others envie what they cannot give ;
For had the gift bin theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide ; not following thee, I had remaind
In ignorance, thou op'nst Wisdoms way,
And giv'st access, though secret she retire. 810
And I perhaps am secret ; Heav'n is high,
High and remote to see from thence distinct
Each thing on Earth ; and other care perhaps
May have diverted from continual watch
Our great Forbidder, safe with all his Spies
About him. But to *Adam* in what sort
Shall I appeer ? shall I to him make known
As yet my change, and give him to partake
Full happiness with mee, or rather not,
But keep the odds of Knowledge in my power 820

Without Copartner? so to add what wants
In Femal Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undefireable, somtime
Superior: for inferior who is free?
This may be well: but what if God have seen,
And Death ensue? then I shall be no more,
And *Adam* wedded to another *Eve*,
Shall live with her enjoying, I extinct;
A death to think. Confirm'd then I resolve, 830
Adam shall share with me in blifs or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.

So saying, from the Tree her step she turnd,
But first low Reverence don, as to the power
That dwelt within, whose presence had infus'd
Into the plant sciential sap, deriv'd
From Nectar, drink of Gods. *Adam* the while
Waiting desirous her return, had wove
Of choicest Flours a Garland to adorne 840
Her Tresses, and her rural labours crown
As Reapers oft are wont thir Harvest Queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
Yet oft his heart, divine of somthing ill,
Mifgave him; hee the faultring measure felt;
And forth to meet her went, the way she took
That Morn when first they parted; by the Tree
Of Knowledge he must pass, there he her met,
Scarfe from the Tree returning; in her hand 850
A bough of fairest fruit that downie smil'd,
New gatherd, and ambrosial smell diffus'd.

To him she hasted, in her face excuse
Came Prologue, and Apologie to prompt,
Which with bland words at will she thus addrest.

Hast thou not wonderd, *Adam*, at my stay?
Thee I have mist, and thought it long, depriv'd
Thy presence, agonie of love till now
Not felt, nor shall be twice, for never more
Mean I to trie, what rash untri'd I fought, 860
The paine of absence from thy sight. But strange
Hath bin the cause, and wonderful to heare :
This Tree is not as we are told, a Tree
Of danger tasted, nor to evil unknown
Op'ning the way, but of Divine effect
To open Eyes, and make them Gods who taste ;
And hath bin tasted such : the Serpent wise,
Or not restrain'd as wee, or not obeying,
Hath eat'n of the fruit, and is become,
Not dead, as we are threatn'd, but thenceforth 870
Endu'd with human voice and human sense,
Reasoning to admiration, and with mee
Perswasively hath so prevaild, that I
Have also tasted, and have also found
Th' effects to correspond, opener mine Eyes,
Dimm erst, dilated Spirits, ampler Heart,
And growing up to Godhead ; which for thee
Chiefly I fought, without thee can despise.
For blis, as thou hast part, to me is blis,
Tedious, unshar'd with thee, and odious soon. 880
Thou therefore also taste, that equal Lot
May joyne us, equal Joy, as equal Love ;
Least thou not tasting, different degree
Disjoyne us, and I then too late renounce

Deitie for thee, when Fate will not permit.

Thus *Eve* with Countenance blithe her storie told;
But in her Cheek distemper flushing glowd.

On th' other side, *Adam*, soon as he heard
The fatal Trespas don by *Eve*, amaz'd,
Astonied stood and Blank, while horror chill 890
Ran through his veins, and all his joynts relax'd;
From his slack hand the Garland wreath'd for *Eve*
Down drop'd, and all the faded Roses shed:
Speechless he stood and pale, till thus at length
First to himself he inward silence broke.

O fairest of Creation, last and best
Of all Gods Works, Creature in whom excell'd
Whatever can to sight or thought be formd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost, 900
Defac't, deflourd, and now to Death devote?
Rather how hast thou yeelded to transgress
The strict forbiddance, how to violate
The sacred Fruit forbidd'n! som curs'd fraud
Of Enemie hath beguil'd thee, yet unknown,
And mee with thee hath ruind, for with thee
Certain my resolution is to Die;
How can I live without thee, how forgoe
Thy sweet Converse and Love so dearly joyn'd,
To live again in these wilde Woods forlorn? 910
Should God create another *Eve*, and I
Another Rib afford, yet loss of thee
Would never from my heart; no no, I feel
The Link of Nature draw me: Flesh of Flesh,
Bone of my Bone thou art, and from thy State
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturbd
Submitting to what seemd remediless, 919
Thus in calme mood his Words to *Eve* he turnd.

Bold deed thou hast presum'd, adventrous *Eve*,
And peril great provok't, who thus hast dar'd
Had it bin onely coveting to Eye
That sacred Fruit, sacred to abstinence,
Much more to taste it under banne to touch.
But past who can recall, or don undoe ?
Not God Omnipotent, nor Fate, yet so
Perhaps thou shalt not Die, perhaps the Fact
Is not so hainous now, foretasted Fruit,
Profan'd first by the Serpent, by him first 930
Made common and unhallowd ere our taste ;
Nor yet on him found deadly, he yet lives,
Lives, as thou saidst, and gaines to live as Man
Higher degree of Life, inducement strong
To us, as likely tasting to attaine
Proportional ascent, which cannot be
But to be Gods, or Angels Demi-gods.
Nor can I think that God, Creator wise,
Though threatning, will in earnest so destroy
Us his prime Creatures, dignifi'd so high, 940
Set over all his Works, which in our Fall,
For us created, needs with us must faile,
Dependent made ; so God shall uncreate,
Be frustrate, do, undo, and labour loose,
Not well conceav'd of God, who though his Power
Creation could repeate, yet would be loath
Us to abolish, least the Adversary
Triumph and say ; Fickle their State whom God

Most Favors, who can please him long? Mee first
He ruind, now Mankind; whom will he next?
Matter of scorne, not to be given the Foe. 951

However I with thee have fixt my Lot,
Certain to undergoe like doom, if Death
Confort with thee, Death is to mee as Life;
So forcible within my heart I feel
The Bond of Nature draw me to my owne,
My own in thee, for what thou art is mine;
Our State cannot be severd, we are one,
One Flesh; to loose thee were to loose my self.

So *Adam*, and thus *Eve* to him repli'd. 960

O glorious trial of exceeding Love,
Illustrious evidence, example high!
Ingaging me to emulate, but short
Of thy perfection, how shall I attaine,
Adam, from whose deare side I boast me sprung,
And gladly of our Union heare thee speak,
One Heart, one Soul in both; whereof good proof
This day affords, declaring thee resolv'd,
Rather then Death or aught then Death more dread
Shall separate us, linkt in Love so deare, 970
To undergoe with mee one Guilt, one Crime,
If any be, of tasting this fair Fruit,
Whose vertue, for of good still good proceeds,
Direct, or by occasion hath presented
This happie trial of thy Love, which else
So eminently never had bin known.

Were it I thought Death menac't would ensue
This my attempt, I would sustain alone
The worst, and not perswade thee, rather die
Deserted, then oblige thee with a fact 980

Pernicious to thy Peace, chiefly assur'd
Remarkably so late of thy so true,
So faithful Love unequald; but I feel
Farr otherwise th' event, not Death, but Life
Augmented, op'nd Eyes, new Hopes, new Joyes,
Taste so Divine, that what of sweet before
Hath toucht my sense, flat seems to this, and harsh.
On my experience, *Adam*, freely taste,
And fear of Death deliver to the Windes.

So saying, she embrac'd him, and for joy 990
Tenderly wept, much won that he his Love
Had so enobl'd, as of choice to incurr
Divine displeasure for her sake, or Death.
In recompence (for such compliance bad
Such recompence best merits) from the bough
She gave him of that fair enticing Fruit
With liberal hand: he scrupl'd not to eat
Against his better knowledge, not deceav'd,
But fondly overcome with Femal charm.
Earth trembl'd from her entrails, as again 1000
In pangs, and Nature gave a second groan,
Skie lowr'd, and muttering Thunder, som sad drops
Wept at compleating of the mortal Sin
Original; while *Adam* took no thought,
Eating his fill, nor *Eve* to iterate
Her former trespasss fear'd, the more to soothe
Him with her lov'd societie, that now
As with new Wine intoxicated both
They swim in mirth, and fantasie that they feel
Divinitie within them breeding wings 1010
Wherewith to scorn the Earth: but that false Fruit
Farr other operation first displaid,

Carnal desire enflaming, hee on *Eve*
Began to cast lascivious Eyes, she him
As wantonly repaid; in Lust they burne :
Till *Adam* thus 'gan *Eve* to dalliance move.

Eve, now I see thou art exact of taste,
And elegant, of Sapience no small part,
Since to each meaning favour we apply,
And Palate call judicious; I the praise 1020
Yeild thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful Fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidden, it might be wish'd,
For this one Tree had bin forbidden ten.
But come, so well refresh't, now let us play,
As meet is, after such delicious Fare;
For never did thy Beautie since the day
I saw thee first and wedded thee, adorn'd 1030
With all perfections, so enflame my sense
With ardor to enjoy thee, fairer now
Then ever, bountie of this vertuous Tree.

So said he, and forbore not glance or toy
Of amorous intent, well understood
Of *Eve*, whose Eye darted contagious Fire.
Her hand he seis'd, and to a shadie bank,
Thick overhead with verdant roof imbower'd
He led her nothing loath; Flours were the Couch,
Pansies, and Violets, and Asphodel, 1040
And Hyacinth, Earths freshest softest lap.
There they thir fill of Love and Loves disport
Took largely, of thir mutual guilt the Seale,
The solace of thir sin, till dewie sleep

Oppress'd them, wearied with thir amorous play.
Soon as the force of that fallacious Fruit,
That with exhilarating vapour bland
About thir spirits had plaid, and inmost powers
Made erre, was now exhal'd, and groffer sleep
Bred of unkindly fumes, with conscious dreams
Encumberd, now had left them, up they rose
As from unrest, and each the other viewing,
Soon found thir Eyes how op'nd, and thir minds
How dark'nd; innocence, that as a veile
Had shadow'd them from knowing ill, was gon,
Just confidence, and native righteousness,
And honour from about them, naked left
To guiltie shame; hee cover'd, but his Robe
Uncover'd more. So rose the *Danite* strong
Herculean Samson from the Harlot-lap 1060
Of *Philistean Dalilah*, and wak'd
Shorn of his strength, They destitute and bare
Of all thir vertue: silent, and in face
Confounded long they fate, as struck'n mute,
Till *Adam*, though not less then *Eve* abasht,
At length gave utterance to these words constraind.

O *Eve*, in evil hour thou didst give eare
To that false Worm, of whomsoever taught
To counterfet Mans voice, true in our Fall,
False in our promis'd Rising; since our Eyes 1070
Op'nd we find indeed, and find we know
Both Good and Evil, Good lost, and Evil got,
Bad Fruit of Knowledge, if this be to know,
Which leaves us naked thus, of Honour void,
Of Innocence, of Faith, of Puritie,
Our wonted Ornaments now soild and staind,

And in our Faces evident the signes
Of foul concupiscence ; whence evil store ;
Even shame, the last of evils ; of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, earst with joy
And rapture so oft beheld ? those heav'nly shapés
Will dazle now this earthly, with thir blaze
Insufferably bright. O might I here
In solitude live savage, in some glade
Obscur'd, where highest Woods impenetrable
To Starr or Sun-light, spread thir umbrage broad,
And brown as Evening : Cover me ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more. 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The Parts of each from other, that seem most
To shame obnoxious, and unseemliest seen,
Some Tree whose broad smooth Leaves together
And girded on our loyns, may cover round [fowd,
Those middle parts, that this new commer, Shame,
There fit not, and reproach us as unclean.

So counsel'd hee, and both together went
Into the thickest Wood, there soon they chose 1100
The Figtree, not that kind for Fruit renown'd,
But such as at this day to *Indians* known
In *Malabar* or *Decan* spreads her Armes
Braunching so broad and long, that in the ground
The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard shade
High overarch't, and echoing Walks between ;
There oft the *Indian* Herdsman shunning heate

Shelters in coole, and tends his pasturing Herds
At Loopholes cut through thickest shade: Those
They gatherd, broad as *Amazonian* Targe, [Leaves
And with what skill they had, together sowl,
To gird thir waste, vain Covering if to hide
Thir guilt and dreaded shame; O how unlike
To that first naked Glorie. Such of late
Columbus found th' *American* so girt
With featherd Cincture, naked else and wilde
Among the 'Trees on Iles and woodie Shores.
Thus fenc't, and as they thought, thir shame in part
Coverd, but not at rest or ease of Mind, 1120
They sate them down to weep, nor onely Teares
Raind at thir Eyes, but high Winds worse within
Began to rise, high Passions, Anger, Hate,
Mistrust, Suspicion, Discord, and shook sore
Thir inward State of Mind, calme Region once
And full of Peace, now toft and turbulent:
For Understanding rul'd not, and the Will
Heard not her lore, both in subjection now
To sensual Appetite, who from beneath
Usurping over sovran Reason claimd 1130
Superior sway: From thus distemperd brest,
Adam, estrang'd in look and alterd stile,
Speech intermitted thus to *Eve* renewd.

Would thou hadst heark'nd to my words, & stai'd
With me, as I besought thee, when that strange
Desire of wandring this unhappie Morn,
I know not whence possess'd thee; we had then
Remaind still happie, not as now, despoild
Of all our good, sham'd, naked, miserable.
Let none henceforth seek needless cause to approve

The Faith they owe ; when earnestly they seek
Such proof, conclude, they then begin to faile.

To whom soon mov'd with touch of blame thus
What words have past thy Lips, *Adam* severe, [*Eve*.
Imput'st thou that to my default, or will
Of wandering, as thou call'st it, which who knows
But might as ill have happ'nd thou being by,
Or to thy self perhaps : hadst thou bin there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the Serpent, speaking as he spake ; 1150
No ground of enmitie between us known,
Why hee should mean me ill, or seek to harme.
Was I to have never parted from thy side ?
As good have grown there still a lifeless Rib.
Being as I am, why didst not thou the Head
Command me absolutely not to go,
Going into such danger as thou saidst ?
Too facil then thou didst not much gainsay,
Nay, didst permit, approve, and fair dismiss.
Hadst thou bin firm and fixt in thy dissent, 1160
Neither had I transgress'd, nor thou with mee.

To whom then first incens'd *Adam* repli'd.
Is this the Love, is this the recompence
Of mine to thee, ingrateful *Eve*, exprest
Immutable when thou wert lost, not I,
Who might have liv'd and joyd immortal blifs,
Yet willingly chose rather Death with thee :
And am I now upbraided, as the cause
Of thy transgressing ? not enough severe,
It seems, in thy restraint : what could I more ?
I warn'd thee, I admonish'd thee, foretold 1171
The danger, and the lurking Enemy

That lay in wait ; beyond this had bin force,
And force upon free Will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger, or to finde
Matter of glorious trial ; and perhaps
I also err'd in overmuch admiring
What seemd in thee so perfect, that I thought
No evil durst attempt thee, but I rue 1180
That errour now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in Women overtrusting
Lets her Will rule ; restraint she will not brook,
And left to her self, if evil thence ensue,
Shee first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of thir vain contest appear'd no end.

The End of the Ninth Book.



Paradise Lost.

BOOK X.

MEANWHILE the hainous and despight-
full act
Of *Satan* done in Paradise, and how
Hee in the Serpent had perverted *Eve*,
Her Husband thee, to taste the fatall fruit,
Was known in Heav'n; for what can scape the Eye
Of God All-seeing, or deceive his Heart
Omniscient, who in all things wise and just,
Hinder'd not *Satan* to attempt the minde
Of Man, with strength entire, and free Will arm'd,
Complete to have discover'd and repulst 10
Whatever wiles of Foe or seeming Friend.
For still they knew, and ought to have still remem-
The high Injunction not to taste that Fruit, [ber'd
Whoever tempted; which they not obeying,
Incurr'd, what could they less, the penaltie,
And manifold in sin, deserv'd to fall.
Up into Heav'n from Paradise in hast
Th' Angelic Guards ascended, mute and sad
For Man, for of his state by this they knew, 19
Much wondring how the suttle Fiend had stoln
Entrance unseen. Soon as th' unwelcome news
From Earth arriv'd at Heaven Gate, displeas'd

All were who heard, dim sadness did not spare
That time Celestial visages, yet mixt
With pitie, violated not thir bliss.
About the new-arriv'd, in multitudes
Th' ethereal People ran, to hear and know
How all befell: they towards the Throne Supream
Accountable made haste to make appear
With righteous plea, thir utmost vigilance, 30
And easily approv'd; when the most High
Eternal Father from his secret Cloud,
Amidst in Thunder utter'd thus his voice.

Assembl'd Angels, and ye Powers return'd
From unsuccessful charge, be not dismay'd,
Nor troubl'd at these tidings from the Earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this Tempter cross'd the Gulf from Hell.
I told ye then he should prevail and speed 40
On his bad Errand, Man should be seduc't
And flatter'd out of all, believing lies
Against his Maker; no Decree of mine
Concurring to necessitate his Fall,
Or touch with lightest moment of impulse
His free Will, to her own inclining left
In even scale. But fall'n he is, and now
What rests, but that the mortal Sentence pass
On his transgression, Death denounc't that day,
Which he presumes already vain and void, 50
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance ere day end.
Justice shall not return as bountie scorn'd.

But whom send I to judge them? whom but thee
Vicegerent Son, to thee I have transferr'd
All Judgement, whether in Heav'n, or Earth, or Hell.
Easie it may be seen that I intend
Mercie colleague with Justice, sending thee
Mans Friend, his Mediator, his design'd 60
Both Ransom and Redeemer voluntarie,
And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfoulding bright
Toward the right hand his Glorie, on the Son
Blaz'd forth unclouded Deitie; he full
Resplendent all his Father manifest
Express'd, and thus divinely answer'd milde.

Father Eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supream, that thou in mee thy Son belov'd 70
Mayst ever rest well pleas'd. I go to judge
On Earth these thy transgressors, but thou knowst,
Whoever judg'd, the worst on mee must light,
When time shall be, for so I undertook
Before thee; and not repenting, this obtaine
Of right, that I may mitigate thir doom
On me deriv'd, yet I shall temper so
Justice with Mercie, as may illustrate most
Them fully satisfied, and thee appease. 79
Attendance none shall need, nor Train, where none
Are to behold the Judgement, but the judg'd,
Those two; the third best absent is condemn'd,
Convict by flight, and Rebel to all Law
Conviction to the Serpent none belongs.

Thus saying, from his radiant Seat he rose
Of high collateral glorie: him Thrones and Powers,

Princedom, and Dominations ministrant
Accompanied to Heaven Gate, from whence
Eden and all the Coast in prospect lay.
Down he descended strait; the speed of Gods 90
Time counts not, though with swiftest minutes
Now was the Sun in Western cadence low [wing'd.
From Noon, and gentle Aires due at thir hour
To fan the Earth now wak'd, and usher in
The Eevning coole when he from wrauth more coole
Came the mild Judge and Intercessor both
To sentence Man: the voice of God they heard
Now walking in the Garden, by soft windes
Brought to thir Ears, while day declin'd, they heard,
And from his presence hid themselves among 100
The thickest Trees, both Man and Wife, till God
Approaching, thus to *Adam* call'd aloud.

Where art thou *Adam*, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertaint with solitude,
Where obvious dutie erewhile appear'd unsaught:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.
He came, and with him *Eve*, more loth, though first
To offend, discount'nanc't both, and discompos'd;
Love was not in thir looks, either to God 111
Or to each other, but apparent guilt,
And shame, and peturbation, and despaire,
Anger, and obstinacie, and hate, and guile.
Whence *Adam* faultring long, thus answer'd brief.

I heard thee in the Garden, and of thy voice
Affraid, being naked, hid my self. To whom
The gracious Judge without revile repli'd.

My voice thou oft hast heard, and hast not fear'd,
But still rejoyc't, how is it now become 120
So dreadful to thee? that thou art naked, who
Hath told thee? hast thou eaten of the Tree
Whereof I gave thee charge thou shouldst not eat?

To whom thus *Adam* fore beset repli'd.
O Heav'n! in evil strait this day I stand
Before my Judge, either to undergoe
My self the total Crime, or to accuse
My other self, the partner of my life;
Whose failing, while her Faith to me remains,
I should conceal, and not expose to blame 130
By my complaint; but strict necessitie
Subdues me, and calamitous constraint,
Least on my head both sin and punishment,
However insupportable, be all
Devolv'd; though should I hold my peace, yet thou
Wouldst easily detect what I conceale.
This Woman whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so Divine,
That from her hand I could suspect no ill, 140
And what she did, whatever in it self,
Her doing seem'd to justify the deed;
Shee gave me of the Tree, and I did eate.

To whom the sovran Presence thus repli'd.
Was shee thy God, that her thou didst obey
Before his voice, or was shee made thy guide,
Superior, or but equal, that to her
Thou did'st resign thy Manhood, and the Place
Wherein God set thee above her made of thee,
And for thee, whose perfection farr excell'd 150

Hers in all real dignitie : Adorn'd
She was indeed, and lovely to attract
Thy Love, not thy Subjection, and her Gifts
Were such as under Government well seem'd,
Unseemly to beare rule, which was thy part
And person, had'st thou known thy self aright.

So having said, he thus to *Eve* in few :
Say Woman, what is this which thou hast done ?

To whom sad *Eve* with shame nigh overwhelm'd,
Confessing soon, yet not before her Judge 160
Bold or loquacious, thus abasht repli'd.

The Serpent me beguil'd and I did eate.

Which when the Lord God heard, without delay
To Judgement he proceeded on th' accus'd
Serpent though brute, unable to transferre
The Guilt on him who made him instrument
Of mischief, and polluted from the end
Of his Creation ; justly then accurst,
As vitiated in Nature : more to know
Concern'd not Man (since he no further knew)
Nor alter'd his offence ; yet God at last 171
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best :
And on the Serpent thus his curse let fall.

Because thou hast done this, thou art accurst
Above all Cattel, each Beast of the Field ;
Upon thy Belly groveling thou shalt goe,
And dust shalt eat all the days of thy Life.
Between Thee and the Woman I will put
Enmitie, and between thine and her Seed ; 180
Her Seed shall bruise thy head, thou bruise his heel.

So spake this Oracle, then verifi'd

When *Jefus* son of *Mary* fecond *Eve*,
Saw Satan fall like Lightning down from Heav'n,
Prince of the Aire; then rifing from his Grave
Spoild Principalities and Powers, triumpht
In open fhew, and with afcention bright
Captivity led captive through the Aire,
The Realme it felf of Satan long ufurpt,
Whom he fhall tread at laft under our feet; 190
Eevn hee who now foretold his fatal bruife,
And to the Woman thus his Sentence turn'd.

Thy forrow I will greatly multiplie
By thy Conception; Childern thou fhalt bring
In forrow forth, and to thy Hufbands will
Thine fhall fubmit, hee over thee fhall rule.

On *Adam* laft thus judgement he pronounc'd.
Because thou haft heark'nd to the voice of thy Wife,
And eaten of the Tree concerning which 199
I charg'd thee, faying: Thou fhalt not eate thereof,
Curs'd is the ground for thy fake, thou in forrow
Shalt eate thereof all the days of thy Life;
Thornes alfo and Thiftles it fhall bring thee forth
Unbid, and thou fhalt eate th' Herb of th' Field,
In the fwat of thy Face fhalt thou eate Bread,
Till thou return unto the ground, for thou
Out of the ground waft taken, know thy Birth,
For duft thou art, and fhalt to duft returne.

So judg'd he Man, both Judge and Saviour fent,
And th' infant ftroke of Death denounc't that day
Remov'd farr off; then pittying how they ftood
Before him naked to the aire, that now
Must fuffer change, difdain'd not to begin
Thenceforth the forme of fervant to affume,

As when he wash'd his servants feet, so now
As Father of his Familie he clad
Thir nakedness with Skins of Beasts, or slain,
Or as the Snake with youthful Coate repaid;
And thought not much to cloath his Enemies :
Nor hee thir outward onely with the Skins 220
Of Beasts, but inward nakedness, much more
Opprobrious, with his Robe of righteouness,
Araying cover'd from his Fathers sight.
To him with swift ascent he up returnd,
Into his blisful bosom reassum'd
In glory as of old, to him appeas'd
All, though all-knowing, what had past with Man
Recounted, mixing intercession sweet.
Meanwhile ere thus was sin'd and judg'd on Earth,
Within the Gates of Hell fate Sin and Death, 230
In counterview within the Gates, that now
Stood open wide, belching outrageous flame
Farr into *Chaos*, since the Fiend pass'd through,
Sin opening, who thus now to Death began.

O Son, why fit we here each other viewing
Idlely, while Satan our great Author thrives
In other Worlds, and happier Seat provides
For us his offspring deare? It cannot be
But that success attends him; if mishap,
Ere this he had return'd, with fury driv'n 240
By his Avenger, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and Dominion giv'n me large
Beyond this Deep; whatever drawes me on,
Or sympathie, or som connatural force

Powerful at greatest distance to unite
With secret amity things of like kinde 250
By secretest conveyance. Thou my Shade
Inseparable must with mee along :
For Death from Sin no power can separate.
But least the difficultie of passing back
Stay his returne perhaps over this Gulfe
Impassable, impervious, let us try
Adventrous work, yet to thy power and mine
Not unagreeable, to found a path
Over this Maine from Hell to that new World
Where Satan now prevailes, a Monument 260
Of merit high to all th' infernal Host,
Easing thir passage hence, for intercourse,
Or transmigration, as thir lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct.

Whom thus the meager Shadow answerd soon.
Goe whither Fate and inclination strong
Leads thee, I shall not lag behinde, nor erre
The way, thou leading, such a sent I draw
Of carnage, prey innumerable, and taste 270
The savour of Death from all things there that live :
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of ravenous Fowl, though many a League remote,
Against the day of Battel, to a Field,
Where Armies lie encampt, come flying, lur'd
With sent of living Carcasses design'd
For death, the following day, in bloodie fight. 280

So fented the grim Feature, and upturn'd
 His Nostril wide into the murkie Air,
 Sagacious of his Quarrey from so farr.
 Then Both from out Hell Gates into the waste
 Wide Anarchie of *Chaos* damp and dark
 Flew divers, & with Power (thir Power was great)
 Hovering upon the Waters; what they met
 Solid or slimie, as in raging Sea
 Toft up and down, together crowded drove
 From each side shoaling towards the mouth of Hell.
 As when two Polar Winds blowing adverfe 291
 Upon the *Cronian* Sea, together drive
 Mountains of Ice, that stop th' imagin'd way
 Beyond *Petfora* Eastward, to the rich
Cathaian Coast. The aggregated Soyle
 Death with his Mace petrific, cold and dry,
 As with a Trident smote, and fix't as firm
 As *Delos* floating once; the rest his look
 Bound with *Gorgonian* rigor not to move,
 And with *Asphaltic* slime; broad as the Gate, 300
 Deep to the Roots of Hell the gather'd beach
 They fasten'd, and the Mole immense wrought on
 Over the foaming deep high Archt, a Bridge
 Of length prodigious joyning to the Wall
 Immoveable of this now fenceless world
 Forfeit to Death; from hence a passage broad,
 Smooth, easie, inoffensive down to Hell.
 So, if great things to small may be compar'd,
Xerxes, the Libertie of *Greece* to yoke,
 From *Susa* his *Memnonian* Palace high
 Came to the Sea, and over *Hellefpont* 310
 Bridging his way, *Europe* with *Asia* joyn'd,

And scourg'd with many a stroak th' indignant waves.
Now had they brought the work by wondrous Art
Pontifical, a ridge of pendent Rock
Over the vext Abyss, following the track
Of *Satan*, to the self same place where hee
First lighted from his Wing, and landed safe
From out of *Chaos* to the outside bare 319
Of this round World: with Pinns of Adamant
And Chains they made all fast, too fast they made
And durable; and now in little space
The Confines met of Empyrean Heav'n
And of this World, and on the left hand Hell
With long reach interpos'd; three sev'ral wayes
In fight, to each of these three places led.
And now thir way to Earth they had descri'd,
To Paradise first tending, when behold
Satan in likeness of an Angel bright 329
Betwixt the *Centaure* and the *Scorpion* stearing
His *Zenith*, while the Sun in *Aries* rose:
Disguis'd he came, but those his Childern dear
Thir Parent soon discern'd, though in disguise.
Hee, after *Eve* seduc't, unminded slunk
Into the Wood fast by, and changing shape
To observe the sequel, saw his guileful act
By *Eve*, though all unweeting, seconded
Upon her Husband, saw thir shame that fought
Vain covertures; but when he saw descend
The Son of God to judge them, terrifi'd 340
Hee fled, not hoping to escape, but shun
The present, fearing guiltie what his wrauth
Might suddenly inflict; that past, return'd
By Night, and listning where the hapless Paire

Sate in thir sad discourse, and various plaint,
Thence gatherd his own doom, which understood
Not instant, but of future time. With joy
And tidings fraught, to Hell he now return'd,
And at the brink of *Chaos*, neer the foot
Of this new wondrous Pontifice, unhop't 350
Met who to meet him came, his Ofspring dear.
Great joy was at thir meeting, and at sight
Of that stupendious Bridge his joy encreas'd.
Long hee admiring stood, till Sin, his faire
Inchanting Daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
Thy Trophies, which thou view'ft as not thine own,
Thou art thir Author and prime Architect :
For I no sooner in my Heart divin'd,
My Heart, which by a secret harmonie 360
Still moves with thine, joyn'd in connexion sweet,
That thou on Earth hadst prosper'd, which thy looks
Now also evidence, but straight I felt
Though distant from thee Worlds between, yet felt
That I must after thee with this thy Son ;
Such fatal consequence unites us three :
Hell could no longer hold us in her bounds,
Nor this unvoyageable Gulf obscure
Detain from following thy illustrious track.
Thou hast atchiev'd our libertie, confin'd 370
Within Hell Gates till now, thou us impow'rd
To fortifie thus farr, and overlay
With this portentous Bridge the dark Abyfs.
Thine now is all this World, thy vertue hath won
What thy hands builded not, thy Wisdom gain'd
With odds what Warr hath lost, and fully aveng'd

Our foile in Heav'n; here thou shalt Monarch reign,
There didst not; there let him still Victor sway,
As Battel hath adjudg'd, from this new World
Retiring, by his own doom alienated, 380
And henceforth Monarchie with thee divide
Of all things, parted by th' Empyrean bounds,
His Quadrature, from thy Orbicular World,
Or trie thee now more dang'rous to his Throne.

Whom thus the Prince of Darkness answerd glad.
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have giv'n to be the Race
Of *Satan* (for I glorie in the name,
Antagonist of Heav'n's Almighty King)
Amplly have merited of me, of all 390
Th' Infernal Empire, that so neer Heav'n's dore
Triumphal with triumphal act have met,
Mine with this glorious Work, & made one Realm
Hell and this World, one Realm, one Continent
Of easie thorough-fare. Therefore while I
Descend through Darkness, on your Rode with ease
To my associate Powers, them to acquaint
With these successes, and with them rejoyce,
You two this way, among those numerous Orbs
All yours, right down to Paradise descend; 400
There dwell & Reign in bliss, thence on the Earth
Dominion exercise and in the Aire,
Chiefly on Man, sole Lord of all declar'd,
Him first make sure your thrall, and lastly kill.
My Substitutes I send ye, and Create
Plenipotent on Earth, of matchless might
Issuing from mee: on your joynt vigor now
My hold of this new Kingdom all depends,

Through Sin to Death expos'd by my exploit.
If your joynt power prevaile, th' affaires of Hell
No detriment need feare, goe and be strong. 411

So saying he dismiss'd them, they with speed
Thir course through thickest Constellations held
Spreading thir bane; the blasted Starrs lookt wan,
And Planets, Planet-strook, real Eclips
Then sufferd. Th' other way *Satan* went down
The Causey to Hell Gate; on either side
Disparted *Chaos* over built exclaimd,
And with rebounding furge the barrs assaild,
That scorn'd his indignation: through the Gate,
Wide open and unguarded, *Satan* pass'd, 421
And all about found desolate; for those
Appointed to sit there, had left thir charge,
Flown to the upper World; the rest were all
Farr to the in-land retir'd, about the walls
Of *Pandæmonium*, Citie and proud seate
Of *Lucifer*, so by allusion calld,
Of that bright Starr to *Satan* paragond.
There kept thir Watch the Legions, while the Grand
In Council sate, sollicitous what chance 430
Might intercept thir Emperour sent, so hee
Departing gave command, and they observ'd.
As when the *Tartar* from his *Russian* Foe
By *Astracan* over the Snowie Plaines
Retires, or *Bactrian* Sophi from the hornes
Of *Turkish* Crescent, leaves all waste beyond
The Realme of *Aladule*, in his retreat
To *Tauris* or *Casbeen*. So these the late
Heav'n-banisht Host, left desert utmost Hell
Many a dark League, reduc't in careful Watch

Round thir Metropolis, and now expecting
 Each hour their great adventurer from the search
 Of Forrein Worlds: he through the midst unmarkt,
 In shew plebeian Angel militant
 Of lowest order, past; and from the dore
 Of that *Plutonian* Hall, invifible
 Ascended his high Throne, which under state
 Of richest texture spread, at th' upper end
 Was plac't in regal lustre. Down a while
 He sat, and round about him saw unseen : 450
 At last as from a Cloud his fulgent head
 And shape Starr-bright appear'd, or brighter, clad
 With what permissive glory since his fall
 Was left him, or false glitter: All amaz'd
 At that so sudden blaze the *Stygian* throng
 Bent thir aspect, and whom they wish'd beheld,
 Thir mighty Chief return'd: loud was th' acclaime:
 Forth rush'd in haste the great consulting Peers,
 Rais'd from thir dark *Divan*, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won. 461

Thrones, Dominations, Princedoms, Vertues,
 For in possession such, not onely of right, [Powers,
 I call ye and declare ye now, return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal Pit
 Abominable, accurst, the house of woe,
 And Dungeon of our Tyrant: Now possess,
 As Lords, a spacious World, to our native Heaven
 Little inferiour, by my adventure hard 470
 With peril great atchiev'd. Long were to tell
 What I have don, what sufferd, with what paine

Voyag'd th' unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is pav'd
To expedite your glorious march ; but I
Toild out my uncouth passage, forc't to ride
Th' untractable Abyſſe, plung'd in the womb
Of unoriginal *Night* and *Chaos* wilde,
That jealous of thir ſecrets fiercely oppos'd 480
My journey ſtrange, with clamorous uproare
Proteſting Fate ſupreame; thence how I found
The new created World, which ſame in Heav'n
Long had foretold, a Fabrick wonderful
Of abſolute perfection, therein Man
Plac't in a Paradife, by our exile
Made happie : Him by fraud I have ſeduc'd
From his Creator, and the more to increaſe
Your wonder, with an Apple ; he thereat
Offended, worth your laughter, hath giv'n up
Both his beloved Man and all his World, 491
To Sin and Death a prey, and ſo to us,
Without our hazard, labour, or allarme,
To range in, and to dwell, and over Man
To rule, as over all he ſhould have rul'd.
True is, mee alſo he hath judg'd, or rather
Mee not, but the brute Serpent in whoſe ſhape
Man I deceav'd : that which to mee belongs,
Is enmity, which he will put between 499
Mee and Mankinde ; I am to bruife his heel ;
His Seed, when is not ſet, ſhall bruife my head :
A World who would not purchaſe with a bruife,
Or much more grievous pain? Ye have th' account
Of my performance : What remaines, ye Gods,

But up and enter now into full blifs.

So having faid, a while he flood, expecting
 Thir univerfal shout and high applaufe
 To fill his eare, when contrary he hears
 On all fides, from innumerable tongues
 A difmal univerfal his, the found 510
 Of public fcorn; he wonderd, but not long
 Had leafure, wondring at himfelf now more;
 His Viſage drawn he felt to ſharp and ſpare,
 His Armes clung to his Ribs, his Leggs entwining
 Each other, till ſupplanted down he fell
 A monſtrous Serpent on his Belly prone,
 Reluctant, but in vaine, a greater power
 Now rul'd him, puniſht in the ſhape he fin'd,
 According to his doom: he would have ſpoke,
 But his for his returnd with forked tongue 520
 To forked tongue, for now were all transform'd
 Alike, to Serpents all as acceſſories
 To his bold Riot: dreadful was the din
 Of hisſing through the Hall, thick ſwarming now
 With complicated monſters, head and taile,
 Scorpion and Aſp, and *Amphiſbæna* dire,
Ceraſtes hornd, *Hydrus*, and *Ellops* drear,
 And *Dipſas* (Not ſo thick ſwarm'd once the Soil
 Bedropt with blood of *Gorgon*, or the Iſle
Ophiuſa) but ſtill greateſt hee the midſt, 530
 Now Dragon grown, larger then whom the Sun
 Ingenderd in the *Pythian* Vale on ſlime,
 Huge *Python*, and his Power no leſs he ſeem'd
 Above the reſt ſtill to retain; they all
 Him follow'd iſſuing forth to th' open Field,
 Where all yet left of that revolted Rout

Heav'n-fall'n, in station stood or just array,
Sublime with expectation when to see
In Triumph iffuing forth thir glorious Chief;
They faw, but other fight instead, a crowd 540
Of ugly Serpents; horror on them fell,
And horrid fympathie; for what they faw,
They felt themfelvs now changing; down thir arms,
Down fell both Spear and Shield, down they as faft,
And the dire hifs renew'd, and the dire form
Catcht by Contagion, like in punishment,
As in thir crime. Thus was th' applaufe they meant,
Turnd to exploding hifs, triumph to fhame [ftood
Caft on themfelves from thir own mouths. There
A Grove hard by, fprung up with this thir change,
His will who reigns above, to aggravate 551
Thir penance, laden with fair Fruit, like that
Which grew in Paradise, the bait of *Eve*
Us'd by the Tempter: on that profpect ftrange
Thir earneft eyes they fix'd, imagining
For one forbidden Tree a multitude
Now ris'n, to work them further woe or fhame;
Yet parcht with fcalding thurft and hunger fierce,
Though to delude them fent, could not abftain,
But on they rould in heaps, and up the Trees
Climbing, fat thicker then the fnakie locks 561
That curld *Megæra*: greedily they pluck'd
The Frutage fair to fight, like that which grew
Neer that bituminous Lake where *Sodom* flam'd;
This more delufive, not the touch, but tafte
Deceav'd; they fondly thinking to allay
Thir appetite with guft, instead of Fruit
Chewd bitter Afhes, which th' offended tafte

With spattering noise rejected : oft they assayd,
 Hunger and thirst constraining, drugg as oft, 570
 With hatefullest disrelish writh'd thir jaws
 With foot and cinders fill'd; so oft they fell
 Into the same illusion, not as Man [plagu'd
 Whom they triumph'd once lapst. Thus were they
 And worn with Famin, long and ceaseless hiss,
 Till thir lost shape, permitted, they resum'd,
 Yearly enjoynd, some day, to undergo
 This annual humbling certain number'd days,
 To dash thir pride, and joy for Man seduc't.
 However some tradition they dispers'd 580
 Among the Heathen of thir purchase got,
 And Fabl'd how the Serpent, whom they call'd
Ophion with *Eurynome*, the wide-
 Encroaching *Eve* perhaps, had first the rule
 Of high *Olympus*, thence by *Saturn* driv'n
 And *Ops*, ere yet *Diætan* *Jove* was born.
 Mean while in Paradise the hellish pair
 Too soon arriv'd, *Sin* there in power before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her *Death* 590
 Close following pace for pace, not mounted yet
 On his pale Horse : to whom *Sin* thus began.

Second of *Satan* sprung, all conquering *Death*,
 What thinkst thou of our Empire now, thou hearnd
 With travail difficult, not better farr
 Then stil at Hells dark threshold to have fate watch,
 Unnam'd, undreaded, and thy self half starv'd ?

Whom thus the Sin-born Monster answerd soon.
 To mee, who with eternal Famin pine,
 Alike is Hell, or Paradise, or Heaven, 600

There best, where most with ravin I may meet ;
Which here, though plenteous, all too little seems
To stuff this Maw, this vast unhide-bound Corps.

To whom th' incestuous Mother thus repli'd.
Thou therefore on these Herbs, and Fruits, & Flours
Feed first, on each Beast next, and Fish, and Fowle,
No homely morsels, and whatever thing
The Sithe of Time mowes down, devour unspar'd,
Till I in Man residing through the Race, 609
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

This said, they both betook them several wayes,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later ; which th' Almighty seeing,
From his transcendent Seat the Saints among,
To those bright Orders utterd thus his voice.

See with what heat these Dogs of Hell advance
To waste and havoc yonder World, which I
So fair and good created, and had still 620
Kept in that state, had not the folly of Man
Let in these wastful Furies, who impute
Folly to mee, so doth the Prince of Hell
And his Adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratifie my scornful Enemies,
That laugh, as if transported with some fit
Of Passion, I to them had quitted all,
At random yeilded up to their misrule ; 630
And know not that I call'd and drew them thither
My Hell-hounds, to lick up the draff and filth

Which mans polluting Sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh
With fackt and glutted offal, at one sling [burst
Of thy victorious Arm, well-pleasing Son,
Both *Sin*, and *Death*, and yawning *Grave* at last
Through *Chaos* hurld, obstruct the mouth of Hell
For ever, and seal up his ravenous Jawes. 639
Then Heav'n and Earth renewd shall be made pure
To sanctitie that shall receive no staine :
Till then the Curse pronounc't on both precedes.

Hee ended, and the heav'nly Audience loud
Sung *Halleluia*, as the sound of Seas,
Through multitude that sung: Just are thy ways,
Righteous are thy Decrees on all thy Works ;
Who can extenuate thee? Next, to the Son,
Destin'd restorer of Mankind, by whom
New Heav'n and Earth shall to the Ages rise,
Or down from Heav'n descend. Such was thir song,
While the Creator calling forth by name 651
His mightie Angels gave them severall charge,
As sorted best with present things. The Sun
Had first his precept so to move, so shine,
As might affect the Earth with cold and heat
Scarce tollerable, and from the North to call
Decrepit Winter, from the South to bring
Solstitial summers heat. To the blanc Moone
Her office they prescrib'd, to th' other five
Thir planetarie motions and aspects 660
In *Sextile*, *Square*, and *Trine*, and *Opposite*,
Of noxious efficacie, and when to joyne
In Synod unbenigne, and taught the fixt
Thir influence malignant when to showre,

Which of them rising with the Sun, or falling,
Should prove tempestuous: To the Winds they set
Thir corners, when with bluster to confound
Sea, Aire, and Shoar, the Thunder when to rowle
With terror through the dark Aereal Hall.

Some say he bid his Angels turne ascanse 670

The Poles of Earth twice ten degrees and more .

From the Suns Axle; they with labour push'd

Oblique the Centric Globe: Som say the Sun

Was bid turn Reines from th' Equinoctial Rode

Like distant breadth to *Taurus* with the Seav'n

Atlantick Sisters, and the *Spartan* Twins

Up to the *Tropic* Crab; thence down amaine

By *Leo* and the *Virgin* and the *Scales*,

As deep as *Capricorne*, to bring in change 679

Of Seasons to each Clime; else had the Spring

Perpetual smil'd on Earth with vernant Flours,

Equal in Days and Nights, except to those

Beyond the Polar Circles; to them Day

Had unbenighted shon, while the low Sun

To recompence his distance, in thir sight

Had rounded still th' *Horizon*, and not known

Or East or West, which had forbid the Snow

From cold *Estotiland*, and South as farr

Beneath *Magellan*. At that tasted Fruit

The Sun, as from *Thyestean* Banquet, turn'd 690

His course intended; else how had the World

Inhabited, though finless, more then now,

Avoided pinching cold and scorching heate?

These changes in the Heav'ns, though slow, produc'd

Like change on Sea and Land, fideral blast,

Vapour, and Mist, and Exhalation hot,

Corrupt and Pestilent: Now from the North
Of *Norumbega*, and the *Samoed* shoar
Bursting thir brazen Dungeon, armd with ice
And snow and haile and stormie gust and flaw,
Boreas and *Cæcias* and *Argestes* loud 701
And *Thrascias* rend the Woods and Seas upturn;
With adverse blast up-turns them from the South
Notus and *Afer* black with thundrous Clouds
From *Serrationa*; thwart of these as fierce
Forth rush the *Levant* and the *Ponent* Windes
Eurus and *Zephir* with thir lateral noise,
Sirocco, and *Libecchio*. Thus began
Outrage from liveless things; but Discord first
Daughter of Sin, among th' irrational, 710
Death introduc'd through fierce antipathie:
Beast now with Beast gan war, & Fowle with Fowle,
And Fish with Fish; to graze the Herb all leaving,
Devour'd each other; nor stood much in awe
Of Man, but fled him, or with count'nance grim
Glar'd on him passing: these were from without
The growing miseries, which *Adam* saw
Alreadie in part, though hid in gloomiest shade,
To sorrow abandon'd, but worse felt within,
And in a troubl'd Sea of passion tost, 720
Thus to disburd'n fought with sad complaint.

O miserable of happie! is this the end
Of this new glorious World, and mee so late
The Glory of that Glory, who now becom
Accurst of blessed, hide me from the face
Of God, whom to behold was then my highth
Of happiness: yet well, if here would end
The miserie, I deserv'd it, and would beare

My own deservings ; but this will not serve ;
All that I eate or drink, or shall beget, 730
Is propagated curse. O voice once heard
Delightfully, *Encrease and multiply*,
Now death to heare ! for what can I encrease
Or multiplie, but curses on my head ?
Who of all Ages to succeed, but feeling
The evil on him brought by me, will curse
My Head, Ill fare our Ancestor impure,
For this we may thank *Adam* ; but his thanks
Shall be the execration ; so besides
Mine own that bide upon me, all from mee 740
Shall with a fierce reflux on mee redound,
On mee as on thir natural center light
Heavie, though in thir place. O fleeting joyes
Of Paradise, deare bought with lasting woes !
Did I request thee, Maker, from my Clay
To mould me Man, did I sollicite thee
From darkness to promote me, or here place
In this delicious Garden ? as my Will
Concurd not to my being, it were but right
And equal to reduce me to my dust, 750
Desirous to resign, and render back
All I receav'd, unable to performe
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penaltie, why hast thou added
The sense of endless woes ? inexplicable
Thy Justice seems ; yet to say truth, too late,
I thus contest ; then should have been refusd
Those terms whatever, when they were propos'd :
Thou didst accept them ; wilt thou enjoy the good,

Then cavil the conditions? and though God
Made thee without thy leave, what if thy Son
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me? I fought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But Natural necessity begot.

God made thee of choice his own, and of his own
To serve him, thy reward was of his grace,
Thy punishment then justly is at his Will. 770

Be it so, for I submit, his doom is fair,
That dust I am, and shall to dust returne:

O welcom hour whenever! why delays
His hand to execute what his Decree
Fixd on this day? why do I overlive,
Why am I mockt with death, and length'nd out
To deathless pain? how gladly would I meet
Mortalitie my sentence, and be Earth
Insensible, how glad would lay me down

As in my Mothers lap? there I should rest 780

And sleep secure; his dreadful voice no more
Would Thunder in my ears, no fear of worse
To mee and to my offspring would torment me
With cruel expectation. Yet one doubt

Pursues me still, least all I cannot die,
Least that pure breath of Life, the Spirit of Man
Which God inspir'd, cannot together perish
With this corporeal Clod; then in the Grave,

Or in some other dismal place, who knows
But I shall die a living Death? O thought 790
Horrid, if true! yet why? it was but breath
Of Life that sinn'd; what dies but what had life

And sin ? the Bodie properly hath neither.
All of me then shall die : let this appease
The doubt, since humane reach no further knows.
For though the Lord of all be infinite,
Is his wrauth also ? be it, man is not so,
But mortal doom'd. How can he exercise
Wrath without end on Man whom Death must end ?
Can he make deathless Death ? that were to make
Strange contradiction, which to God himself 801
Impossible is held, as Argument
Of weakness, not of Power. Will he, draw out,
For angers sake, finite to infinite
In punish't man, to satisfy his rigour
Satisfi'd never ; that were to extend
His Sentence beyond duft and Natures Law,
By which all Causes else according still
To the reception of thir matter act,
Not to th' extent of thir own Spheare. But say
That Death be not one stroak, as I suppos'd, 811
Bereaving sense, but endless miserie
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuities ; Ay me, that fear
Comes thundring back with dreadful revolution
On my defenseless head ; both Death and I
Am found Eternal, and incorporate both,
Nor I on my part single, in mee all
Posteritie stands curst : Fair Patrimoine 820
That I must leave ye, Sons ; O were I able
To waste it all my self, and leave ye none !
So disinherited how would ye blest
Me now your Curse ! Ah, why should all mankind

For one mans fault thus guiltless be condemn'd,
If guiltless? But from mee what can proceed,
But all corrupt, both Mind and Will deprav'd,
Not to do onely, but to will the same
With me? how can they acquitted stand
In fight of God? Him after all Disputes 830
Forc't I absolve: all my evasions vain
And reasonings, though through Mazes, lead me still
But to my own conviction: first and last
On mee, mee onely, as the source and spring
Of all corruption, all the blame lights due;
So might the wrauth. Fond wish! couldst thou
support

That burden heavier then the Earth to bear,
Then all the World much heavier, though divided
With that bad Woman? Thus what thou desir'st,
And what thou fearst, alike destroyes all hope
Of refuge, and concludes thee miserable 841
Beyond all past example and future,
To *Satan* onely like both crime and doom.
O Conscience, into what Abyss of fears
And horrors hast thou driv'n me; out of which
I find no way, from deep to deeper plung'd!

Thus *Adam* to himself lamented loud
Through the still Night, not now, as ere man fell,
Wholsom and cool, and mild, but with black Air
Accompanied, with damps and dreadful gloom,
Which to his evil Conscience represented 851
All things with double terror: On the ground
Outstretcht he lay, on the cold ground, and oft
Curs'd his Creation, Death as oft accus'd
Of tardie execution, since denounc't

The day of his offence. Why comes not Death,
Said hee, with one thrice acceptable stroke
To end me? Shall Truth fail to keep her word,
Justice Divine not haſt'n to be juſt?

But Death comes not at call, Justice Divine 860
Mends not her ſloweſt pace for prayers or cries.
O Woods, O Fountains, Hillocks, Dales and Bowrs,
With other echo late I taught your Shades
To answer, and reſound farr other Song.
Whom thus afflicted when ſad *Eve* beheld,
Deſolate where ſhe ſate, approaching nigh,
Soft words to his fierce paſſion ſhe aſſay'd :
But her with ſtern regard he thus repell'd.

Out of my fight, thou Serpent, that name beſt
Beſits thee with him leagu'd, thy ſelf as falſe 870
And hateful; nothing wants, but that thy ſhape,
Like his, and colour Serpentine may ſhew
Thy inward fraud, to warn all Creatures from thee
Henceforth; leaſt that too heav'nly form, pretended
To helliſh falſhood, ſnare them. But for thee
I had perſiſted happie, had not thy pride
And wandring vanitie, when leſt was ſafe,
Rejected my forewarning, and diſdain'd
Not to be truſted, longing to be ſeen 879
Though by the Devil himſelf, him overweening
To over-reach, but with the Serpent meeting
Fool'd and beguil'd, by him thou, I by thee,
To truſt thee from my ſide, imagin'd wiſe,
Conſtant, mature, proof againſt all aſſaults,
And underſtood not all was but a ſhew
Rather then ſolid vertu, all but a Rib
Crooked by nature, bent, as now appears,

More to the part sinister from me drawn,
Well if thrown out, as supernumerarie
To my just number found. (O why did God, 890
Creator wise, that peopl'd highest Heav'n
With Spirits Masculine, create at last
This noveltie on Earth, this fair defect
Of Nature, and not fill the World at once
With Men as Angels without Feminine,)
Or find some other way to generate
Mankind? this mischief had not then befall'n,
And more that shall befall, (innumerable
Disturbances on Earth through Femal snares, 899
And straight conjunction with this Sex): for either
He never shall find out fit Mate, but such
As some misfortune brings him, or mistake,
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gaine'd
By a far worse, or if she love, withheld
By Parents, or his happiest choice too late
Shall meet, alreadie linkt and Wedlock-bound
To a fell Adversarie, his hate or shame :

(Which infinite calamitie shall cause 909
To Humane life, and household peace confound)

He added not, and from her turn'd, but *Eve*
Not so repulst, with Tears that ceas'd not flowing,
And tresses all disorderd, at his feet
Fell humble, and imbracing them, besought
His peace, and thus proceeded in her plaint.

(For sake me not thus, *Adam*, witness Heav'n
What love sincere, and reverence in my heart
I beare thee, and unweeting have offended,
Unhappilie deceav'd; thy suppliant

I beg, and clasp thy knees; bereave me not, 920
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress,
 My onely strength and stay: forlorn of thee,
 Whither shall I betake me, where subsist?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace,) both joyning,
 As joyn'd in injuries, one enmitie
 Against a Foe by doom express assign'd us,
 That cruel Serpent: On me exercise not
 Thy hatred for this miserie befall'n, 930
 On me already lost, mee then thy self
 More miserable; both have sin'd, but thou
 Against God onely, I against God and thee,
 And to the place of judgement will return,
 There with my cries importune Heaven, that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe,
 Mee mee onely just object of his ire.

(She ended weeping, and her lowlie plight,
 Immoveable till peace obtain'd from fault 940
 Acknowledg'd and deplor'd, in *Adam* wrought
 Commiseration: soon his heart relented
 Towards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so faire his reconciliation seeking,
 His counsel whom she had displeas'd, his aide;
 As one disarm'd, his anger all he lost,
 And thus with peaceful words uprais'd her soon.)

Unwarie, and too desirous, as before,
 So now of what thou knowst not, who desir'st
 The punishment all on thy self; alas, 951

Beare thine own first, ill able to sustaine
His full wrauth whose thou feelst as yet left part,
And my displeasure bearst so ill. If Prayers
Could alter high Decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailtie and infirmer Sex forgiv'n,
To me committed and by me expos'd.
But rise, let us no more contend, nor blame 960
Each other, blam'd enough elsewhere, but strive
In offices of Love, how we may light'n
Each others burden in our share of woe;
Since this days Death denounc't, if ought I see,
Will prove no sudden, but a slow-pac't evill,
A long days dying to augment our paine,
And to our Seed (O hapless Seed!) deriv'd.

To whom thus *Eve*, recovering heart, repli'd.

Adam, by sad experiment I know
How little weight my words with thee can finde,
Found so erroneous, thence by just event 971
Found so unfortunate; nevertheless,
Restor'd by thee, vile as I am, to place
Of new acceptance, hopeful to regaine
Thy Love, the sole contentment of my heart,
Living or dying from thee I will not hide
What thoughts in my unquiet brest are ris'n,
Tending to som relief of our extremes,
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice. 980
If care of our descent perplex us most,
Which must be born to certain woe, devourd
By Death at last, and miserable it is

To be to others cause of misery,
Our own begotten, and of our Loines to bring
Into this curst World a woful Race,
That after wretched Life must be at last
Food for so foule a Monster, in thy power
It lies, yet ere Conception to prevent
The Race unblest, to being yet unbegot. 990
Childless thou art, Childless remaine: so Death
Shall be deceav'd his glut, and with us two
Be forc'd to satisfie his Rav'nous Maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From Loves due Rites, Nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing
With like desire, which would be miserie 999
And torment less then none of what we dread,
Then both our selves and Seed at once to free
From what we fear for both, let us make short,
Let us seek Death, or hee not found, supply
With our own hands his Office on our selves;
Why stand we longer shivering under feares;
That shew no end but Death, and have the power,
Of many wayes to die the shortest choosung,
Destruction with destruction to destroy.

She ended heer, or vehement despaire 1009
Broke off the rest; so much of Death her thoughts
Had entertaind, as di'd her Cheeks with pale.
But *Adam* with such counsel nothing sway'd,
To better hopes his more attentive minde
Labouring had rais'd, and thus to *Eve* repli'd.

Eve, thy contempt of life and pleasure seems

To argue in thee something more sublime
And excellent then what thy minde contemnes ;
But self-destruction therefore saught, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret 1020
For loss of life and pleasure overlov'd.
Or if thou covet death, as utmost end
Of miserie, so thinking to evade
The penaltie pronounc't, doubt not but God
Hath wiselier arm'd his vengeful ire then so
To be forestall'd ; much more I fear least Death
So snatcht will not exempt us from the paine
We are by doom to pay ; rather such acts
Of contumacie will provoke the highest
To make death in us live : Then let us seek 1030
Som safer resolution, which methinks
I have in view, calling to minde with heed
Part of our Sentence, that thy Seed shall bruise
The Serpents head ; piteous amends, unless
Be meant, whom I conjecture, our grand Foe
Satan, who in the Serpent hath contriv'd
Against us this deceit : to crush his head
Would be revenge indeed ; which will be lost
By death brought on our selves, or childless days
Resolv'd, as thou proposest ; so our Foe 1040
Shall scape his punishment ordain'd, and wee
Instead shall double ours upon our heads.
No more be mention'd then of violence
Against our selves, and wilful barrenness,
That cuts us off from hope, and savours onely
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke

Laid on our Necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrauth or reviling; wee expected 1050
Immediate diffolution, which we thought
Was meant by Death that day, when lo, to thee
Pains onely in Child-bearing were foretold,
And bringing forth, foon recompenc't with joy,
Fruit of thy Womb: On mee the Curfe aslope
Glanc'd on the ground, with labour I must earne
My bread; what harm? Idlenefs had bin worfe;
My labour will fustain me; and leaft Cold
Or Heat fhould injure us, his timely care
Hath unbefought provided, and his hands 1060
Cloath'd us unworthie, pitying while he judg'd;
How much more, if we pray him, will his ear
Be open, and his heart to pitie incline,
And teach us further by what means to fhun
Th' inclement Seafons, Rain, Ice, Hail and Snow,
Which now the Skie with various Face begins
To fhew us in this Mountain, while the Winds
Blow moift and keen, fhattering the graceful locks
Of thefe fair fpredding Trees; which bids us feek
Som better fhroud, fom better warmth to cherifh
Our Limbs benumm'd, ere this diurnal Starr
Leave cold the Night, how we his gather'd beams
Reflected, may with matter fere foment,
Or by collifion of two bodies grinde
The Air attrite to Fire, as late the Clouds
Juftling or pusht with Winds rude in thir flock
Tine the flant Lightning, whofe thwart flame driv'n
Kindles the gummie bark of Firr or Pine, (down
And fends a comfortable heat from farr, 1079

Which might supply the Sun : such Fire to use,
And what may else be remedie or cure
To evils which our own misdeeds have wrought,
Hee will instruct us praying, and of Grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do, then to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess 1090
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.
Undoubtedly he will relent and turn
From his displeasure ; in whose look serene,
When angry most he seem'd and most severe,
What else but favor, grace, and mercie shon ?

So spake our Father penitent, nor *Eve*
Felt less remorse : they forthwith to the place
Repairing where he judg'd them prostrate fell
Before him reverent, and both confess'd
Humbly thir faults, and pardon beg'd, with tears
Watering the ground, and with thir sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.



Paradise Lost.

BOOK XI.

THUS they in lowliest plight repentant
stood
Praying, for from the Mercie-seat above
Prevenient Grace descending had remov'd
The stonie from thir hearts, and made new flesh
Regenerat grow instead, that sighs now breath'd
Unutterable, which the Spirit of prayer
Inspir'd, and wing'd for Heav'n with speedier flight
Then loudest Oratorie : yet thir port
Not of mean suiters, nor important less
Seem'd thir Petition, then when th' ancient Pair
In Fables old, less ancient yet then these, 11
Deucalion and chaste *Pyrrha* to restore
The Race of Mankind drownd, before the Shrine
Of *Themis* stood devout. To Heav'n thir prayers
Flew up, nor misd the way, by envious windes
Blow'n vagabond or frustrate : in they pass'd
Dimensionless through Heav'nly dores ; then clad
With incense, where the Golden Altar fum'd,
By thir great Intercessor, came in sight
Before the Fathers Throne : Them the glad Son
Presenting, thus to intercede began. 21
See Father, what first fruits on Earth are sprung

From thy implanted Grace in Man, these Sighs
 And Prayers, which in this Golden Censer, mixt
 With Incense, I thy Priest before thee bring,
 Fruits of more pleasing favour from thy seed
 Sow'n with contrition in his heart, then those
 Which his own hand manuring all the Trees
 Of Paradise could have produc't, ere fall'n
 From innocence. Now therefore bend thine eare
 To supplication, heare his sighs though mute; 31
 Unskilful with what words to pray, let mee
 Interpret for him, mee his Advocate
 And propitiation, all his works on mee
 Good or not good ingraft, my Merit those
 Shall perfet, and for these my Death shall pay.
 Accept me, and in mee from these receive
 The smell of peace toward Mankinde, let him live
 Before thee reconcil'd, at least his days
 Numberd, though sad, till Death, his doom (which I
 To mitigate thus plead, not to reverse) 41
 To better life shall yeeld him, where with mee
 All my redeemd may dwell in joy and blifs,
 Made one with me as I with thee am one.

To whom the Father, without Cloud, serene.
 All thy request for Man, accepted Son,
 Obtain, all thy request was my Decree:
 But longer in that Paradise to dwell,
 The Law I gave to Nature him forbids:
 Those pure immortal Elements that know 50
 No gross, no unharmonious mixture foule,
 Eject him tainted now, and purge him off
 As a distemper, gross to aire as gross,
 And mortal food, as may dispose him best

For diffolution wrought by Sin, that first
Distemperd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endowd, with Happines
And Immortalitie : that fondly lost,
This other serv'd but to eternize woe ; 60
Till I provided Death ; so Death becomes
His final remedie, and after Life
Tri'd in sharp tribulation, and refin'd
By Faith and faithful works, to second Life,
Wak't in the renovation of the just,
Refigures him up with Heav'n and Earth renewd.
But let us call to Synod all the Blest [hide
Through Heav'ns wide bounds ; from them I will not
My judgments, how with Mankind I proceed,
As how with peccant Angels late they saw ; 70
And in thir state, though firm, stood more confirmd.

He ended, and the Son gave signal high
To the bright Minister that watchd, hee blew
His Trumpet, heard in *Oreb* since perhaps
When God descended, and perhaps once more
To sound at general doom. Th' Angelic blast
Filld all the Regions : from thir blisful Bows
Of *Amarantin* Shade, Fountain or Spring,
By the waters of Life, where ere they fate
In fellowships of joy : the Sons of Light 80
Hasted, resorting to the Summons high,
And took thir Seats ; till from his Throne supream
Th' Almighty thus pronounc'd his sovrان Will.

O Sons, like one of us Man is become
To know both Good and Evil, since his taste
Of that defended Fruit ;) but let him boast

His knowledge of Good lost, and Evil got,
Happier, had it suffic'd him to have known
Good by it self, and Evil not at all.
He sorrows now, repents, and prayes contrite, 90
My motions in him, longer then they move,
His heart I know, how variable and vain
Self-left. Least therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the Garden forth to Till
The Ground whence he was taken, fitter soile.

Michael, this my behest have thou in charge,
Take to thee from among the Cherubim 100
Thy choice of flaming warriors, least the Fiend
Or in behalf of Man, or to invade
Vacant possession som new trouble raise :
Hast thee, and from the Paradise of God
Without remorse drive out the sinful Pair,
From hallowd ground th' unholie, and denounce
To them and to thir Progenie from thence
Perpetual banishment. Yet least they faint
At the sad Sentence rigorously urg'd,
For I behold them soft'nd and with tears 110
Bewailing thir excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate ; reveale
To *Adam* what shall come in future dayes,
As I shall thee enlighten, intermix
My Cov'nant in the Womans seed renewd ;
So send them forth, though sorrowing, yet in peace :
And on the East side of the Garden place,

Where entrance up from *Eden* easiest climbs,
Cherubic watch, and of a Sword the flame 120
Wide waving, all approach farr off to fright,
And guard all passage to the Tree of Life :
Least *Paradise* a receptacle prove
To Spirits foule, and all my Trees thir prey,
With whose stol'n Fruit Man once more to delude.

He ceas'd ; and th' Archangelic Power prepar'd
For swift descent, with him the Cohort bright
Of watchful Cherubim ; four faces each
Had, like a double *Janus*, all thir shape
Spangl'd with eyes more numerous than those 130
Of *Argus*, and more wakeful then to drouze,
Charm'd with *Arcadian* Pipe, the Pastoral Reed
Of *Hermes*, or his opiate Rod. Mean while
To resalute the World with sacred Light
Leucothea wak'd, and with fresh dews imbalmd
The Earth, when *Adam* and first Matron *Eve*
Had ended now thir Orisons, and found,
Strength added from above, new hope to spring
Out of despaire, joy, but with fear yet linkt ; 139
Which thus to *Eve* his welcome words renewd.

Eve, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends
But that from us ought should ascend to Heav'n
So prevalent as to concerne the mind
Of God high-blest, or to incline his will,
Hard to belief may seem ; yet this will Prayer,
Or one short sigh of humane breath, up-borne
Ev'n to the Seat of God. For since I saught
By Prayer th' offended Deitie to appease,
Kneel'd and before him humbl'd all my heart, 150

Methought I saw him placable and mild,
Bending his eare; perswasion in me grew
That I was heard with favour: peace returnd
Home to my brest, and to my memorie
His promise, that thy Seed shall bruise our Foe;
Which then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence Haile to thee,
Eve rightly call'd, Mother of all Mankind,
Mother of all things living, since by thee 160
Man is to live, and all things live for Man.

To whom thus *Eve* with sad demeanour meek.
Ill worthie I such title should belong
To me transgressour, who for thee ordaind
A help, became thy snare; to mee reproach
Rather belongs, distrust and all dispraise:
But infinite in pardon was my Judge,
That I who first brought Death on all, am grac't
The source of life; next favourable thou,
Who highly thus to entitle me voutsaf'st, 170
Farr other name deserving. But the Field
To labour calls us now with sweat impos'd,
Though after sleepless Night; for see the Morn,
All unconcern'd with our unrest, begins
Her rosie progress smiling; let us forth,
I never from thy side henceforth to stray,
Wherever our days work lies, though now enjoind
Laborious, till day droop; while here we dwell,
What can be toilsom in these pleasant Walkes?
Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbl'd *Eve*, but Fate
Subscrib'd not; Nature first gave Signs, imprest .

On Bird, Beast, Aire, Aire suddenly eclips'd
After short blush of Morn; nigh in her sight
The Bird of *Jove*, stoopt from his aerie tour,
Two Birds of gayest plume before him drove:
Down from a Hill the Beast that reigns in Woods,
First Hunter then, pursu'd a gentle brace,
Goodliest of all the Forrest, Hart and Hinde;
Direct to th' Eastern Gate was bent thir flight.
Adam observ'd, and with his Eye the chase 191
Pursuing, not unmov'd to *Eve* thus spake.

O *Eve*, some further change awaits us nigh,
Which Heav'n by these mute signs in Nature shews
Forerunners of his purpose, or to warn
Us haply too secure of our discharge
From penaltie, because from death releast
Some days; how long, and what till then our life,
Who knows, or more then this, that we are dust,
And thither must return and be no more. 200
Why else this double object in our sight
Of flight pursu'd in th' Air and ore the ground
One way the self-same hour? why in the East
Darkness ere Dayes mid-course, and Morning light
More orient in yon Western Cloud that draws
O're the blew Firmament a radiant white,
And slow descends, with something heav'nly fraught.

He err'd not, for by this the heav'nly Bands
Down from a Skie of Jasper lighted now
In Paradise, and on a Hill made alt, 210
A glorious Apparition, had not doubt
And carnal fear that day dimm'd *Adams* eye.
Not that more glorious, when the Angels met
Jacob in *Mahanaim* where he saw

The field Pavilion'd with his Guardians bright;
 Nor that which on the flaming Mount appeerd
 In *Dothan*, cover'd with a Camp of Fire,
 Against the *Syrian* King, who to surprize
 One man, Affassin-like had levied Warr,
 Warr unproclam'd. The Princely Hierarch 220
 In thir bright stand, there left his Powers to seise
 Possession of the Garden; hee alone,
 To finde where *Adam* shelterd, took his way,
 Not unperceav'd of *Adam*, who to *Eve*,
 While the great Visitant approachd, thus spake.

Eve, now expect great tidings, which perhaps
 Of us will soon determin, or impose
 New Laws to be observ'd; for I descrie
 From yonder blazing Cloud that veils the Hill
 One of the heav'nly Host, and by his Gate 230
 None of the meanest, some great Potentate
 Or of the Thrones above, such Majestie
 Invests him coming; yet not terrible,
 That I should fear, nor sociably mild,
 As *Raphael*, that I should much confide,
 But solemn and sublime, whom not to offend,
 With reverence I must meet, and thou retire.
 He ended; and th' Arch-Angel soon drew nigh,
 Not in his shape Celestial, but as Man
 Clad to meet Man; over his lucid Armes 240
 A militarie Vest of purple flowd
 Livelier then *Melibæan*, or the graine
 Of *Sarra*, worn by Kings and Hero's old
 In time of Truce; *Iris* had dipt the wooff;
 His starrie Helme unbuckl'd shew'd him prime
 In Manhood where Youth ended; by his side

As in a glistering *Zodiac* hung the Sword,
Satans dire dread, and in his hand the Spear.

Adam bowd low, hee Kingly from his state
Inclin'd not, but his coming thus declar'd. 250

Adam, Heav'ns high behest no Preface needs :
Sufficient that thy Prayers are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seisure many dayes

Giv'n thee of Grace, wherein thou may'st repent,
And one bad act with many deeds well done
Mayst cover : well may then thy Lord appeas'd
Redeem thee quite from Deaths rapacious claime ;
But longer in this Paradise to dwell

Permits not ; to remove thee I am come, 260
And send thee from the Garden forth to till
The ground whence thou wast tak'n, fitter Soile.

He added not, for *Adam* at the newes
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound ; *Eve*, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse then of Death !
Must I thus leave thee Paradise ? thus leave
Thee Native Soile, these happie Walks and Shades,
Fit haunt of Gods ? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flours,
That never will in other Climate grow,
My early visitation, and my last
At Eev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye Names,
Who now shall reare ye to the Sun, or ranke

Your Tribes, and water from th' ambrosial Fount?
Thee lastly nuptial Bowre, by mee adorn'd 280
With what to sight or smell was sweet; from thee
How shall I part, and whither wander down
Into a lower World, to this obscure
And wilde, how shall we breath in other Aire
Less pure, accus'tom'd to immortal Fruits?

Whom thus the Angel interrupted milde.
Lament not *Eve*, but patiently resigne
What justly thou hast lost; nor set thy heart,
Thus over fond, on that which is not thine;
Thy going is not lonely, with thee goes 290
Thy Husband, him to follow thou art bound;
Where he abides, think there thy native soile.

Adam by this from the cold sudden damp
Recovering, and his scatter'd spirits return'd,
To *Michael* thus his humble words address'd.

Celestial, whether among the Thrones, or nam'd
Of them the Highest, for such of shape may seem
Prince above Princes, gently hast thou tould
Thy message, which might else in telling wound,
And in performing end us; what besides 300
Of sorrow and dejection and despair
Our frailtie can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and onely consolation left
Familiar to our eyes, all places else
Inhospitable appeer and desolate,
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To wearie him with my assiduous cries: 310

But prayer against his absolute Decree
No more avails then breath against the winde, .
Blown stifling back on him that breaths it forth :
Therefore to his great bidding I submit.
This most afflicts me, that departing hence,
As from his face I shall be hid, deprivd
His blessed count'nance ; here I could frequent,
With worship, place by place where he voutsaf'd
Prefence Divine, and to my Sons relate ;
On this Mount he appeerd, under this Tree 320
Stood visible, among these Pines his voice
I heard, here with him at this Fountain talk'd :
So many grateful Altars I would reare
Of grassie Terfe, and pile up every Stone
Of lustre from the brook, in memorie,
Or monument to Ages, and thereon
Offer sweet smelling Gumms & Fruits and Flours:
In yonder nether World where shall I seek
His bright appearances, or footstep trace ?
For though I fled him angrie, yet recall'd 330
To life prolongd and promis'd Race, I now
Gladly behold though but his utmost skirts
Of glory, and farr off his steps adore.

To whom thus *Michael* with regard benigne.
Adam, thou know'st Heav'n his, and all the Earth,
Not this Rock onely ; his Omnipresence fills
Land, Sea, and Aire, and every kinde that lives,
Fomented by his virtual power and warmd :
All th' Earth he gave thee to possess and rule,
No despicable gift ; surmise not then 340
His presence to these narrow bounds confin'd
Of Paradise or *Eden* : this had been

Perhaps thy Capital Seate, from whence had spread
All generations, and had hither come
From all the ends of th' Earth, to celebrate
And reverence thee thir great Progenitor.
But this præminence thou hast lost, brought down
To dwell on eeven ground now with thy Sons :
Yet doubt not but in Vallie and in Plaine

God is as here, and will be found alike 350

Present, and of his presence many a signe
Still following thee, still compassing thee round
With goodness and paternal Love, his Face
Express, and of his steps the track Divine.

Which that thou mayst beleewe, and be confirmd,
Ere thou from hence depart, know I am sent
To shew thee what shall come in future dayes
To thee and to thy Ofspring ; good with bad
Expect to hear, supernal Grace contending
With sinfulness of Men ; thereby to learn 360

True patience, and to temper joy with fear
And pious sorrow, equally enur'd

By moderation either state to beare,
Prosperous or adverse : so shalt thou lead
Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend
This Hill ; let *Eve* (for I have drencht her eyes)
Here sleep below while thou to foresight wak'st,
As once thou slep'st, while Shee to life was formd.

To whom thus *Adam* gratefully repli'd. 370

Ascend, I follow thee, safe Guide, the path
Thou lead'st me, and to the hand of Heav'n submit,
However chaf'ning, to the evil turne
My obvious breast, arming to overcom

By suffering, and earne rest from labour won,
If so I may attain. So both ascend
In the Visions of God: It was a Hill
Of Paradise the highest, from whose top
The Hemisphere of Earth in cleereft Ken
Stretcht out to amplest reach of prospect lay. 380
Not higher that Hill nor wider looking round,
Whereon for different cause the Tempter set
Our second *Adam* in the Wilderness,
To shew him all Earths Kingdomes and thir Glory.
His Eye might there command wherever stood
City of old or modern Fame, the Seat
Of mightiest Empire, from the destind Walls
Of *Cambalu*, seat of *Cathaian Can*
And *Samarchand* by *Oxus*, *Temirs* Throne,
To *Paquin* of *Sinæan* Kings, and thence 390
To *Agra* and *Lahor* of great *Mogul*
Down to the golden *Cbersonefe*, or where
The *Persian* in *Ecbatan* sate, or since
In *Hispahan*, or where the *Russian Ksar*
In *Mosco*, or the Sultan in *Bizance*,
Turchestan-born; nor could his eye not ken
Th' Empire of *Negus* to his utmost Port
Ercoco and the less Maritime Kings
Mombaza, and *Quiloa*, and *Melind*,
And *Sofala* thought *Ophir*, to the Realme 400
Of *Congo*, and *Angola* fardest South;
Or thence from *Niger* Flood to *Atlas* Mount
The Kingdoms of *Almanfor*, *Fez* and *Sus*,
Marocco and *Algiers*, and *Tremisen*;
On *Europe* thence, and where *Rome* was to sway
The World: in Spirit perhaps he also saw

Rich *Mexico* the feat of *Motexume*,
And *Cusco* in *Peru*, the richer feat
Of *Atabalipa*, and yet unspoil'd
Guiana, whose great Citie *Geryons* Sons 410
Call *El Dorado* : but to nobler fights
Michael from *Adams* eyes the Filme remov'd
Which that false Fruit that promis'd clearer fight
Had bred ; then purg'd with *Euphrasie* and *Rue*
The visual Nerve, for he had much to see ;
And from the Well of Life three drops instill'd.
So deep the power of these Ingredients pierc'd,
Eevn to the inmost feat of mental fight,
That *Adam* now enforc't to close his eyes,
Sunk down and all his Spirits became intransit:
But him the gentle Angel by the hand 421
Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd
Th' excepted Tree, nor with the Snake conspir'd,
Nor sinn'd thy sin, yet from that sin derive
Corruption to bring forth more violent deeds.

His eyes he op'nd, and beheld a field,
Part arable and tilth, whereon were Sheaves 430
New reapt, the other part sheep-walks and foulds ;
Ith' midst an Altar as the Land-mark stood.
Rustic, of grassie ford ; thither anon
A sweatie Reaper from his Tillage brought
First Fruits, the green Eare, and the yellow Sheaf,
Uncull'd, as came to hand ; a Shepherd next
More meek came with the Firflings of his Flock
Choiceest and best ; then sacrificing, laid

The Inwards and thir Fat, with Incense strew'd,
On the cleft Wood, and all due Rites perform'd.
His Offring soon propitious Fire from Heav'n 441
Consum'd with nimble glance, and grateful steame;
The others not, for his was not sincere;
Whereat hee inlie rag'd, and as they talk'd,
Smote him into the Midriff with a stone
That beat out life; he fell, and deadly pale
Groand out his Soul with gushing bloud effus'd.
Much at that fight was *Adam* in his heart
Dismai'd, and thus in haste to th' Angel cri'd.

O Teacher, some great mischief hath befall'n
To that meek man, who well had sacrific'd; 451
Is Pietie thus and pure Devotion paid?

T' whom *Michael* thus, hee also mov'd, repli'd.
These two are Brethren, *Adam*, and to come
Out of thy loyns; th' unjust the just hath slain,
For envie that his Brothers Offering found
From Heav'n acceptance; but the bloodie Fact
Will be aveng'd, and th' others Faith approv'd
Loose no reward, though here thou see him die,
Rowling in dust and gore. To which our Sire.

Alas, both for the deed and for the cause! 461
But have I now seen Death? Is this the way
I must return to native dust? O fight
Of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel!

To whom thus *Michael*. Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the wayes that lead
To his grim Cave, all dismal; yet to sense
More terrible at th' entrance then within. 470

Some, as thou saw'st, by violent stroke shall die,
 By Fire, Flood, Famin, by Intemperance more
 In Meats and Drinks, which on the Earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear; that thou may'st know
 What miserie th' inabstinence of *Eve*
 Shall bring on men. Immediately a place
 Before his eyes appeared, sad, noysom, dark,
 A Lazar-house it seemd, wherein were laid
 Numbers of all diseas'd, all maladies 480
 Of gastly Spasme, or racking torture, qualmes
 Of heart-sick Agonie, all feavorous kinds,
 Convulsions, Epilepsies, fierce Catarrhs,
 Intestin Stone and Ulcer, Colic pangs,
 Dropxies, and Asthma's, and Joint-racking Rheums.
 Dire was the tossing, deep the groans, despair
 Tended the sick busiest from Couch to Couch;
 And over them triumphant Death his Dart
 Shook, but delaid to strike, though oft invoc't
 With vows, as thir chief good, and final hope. 490
 Sight so deform what heart of Rock could long
 Drie-ey'd behold? *Adam* could not, but wept,
 Though not of Woman born; compassion quell'd
 His best of Man, and gave him up to tears
 A space, till firmer thoughts restraind excess,
 And scarce recovering words his plaint renew'd.

O miserable Mankind, to what fall
 Degraded, to what wretched state reserv'd!
 Better end heer unborn. Why is life giv'n
 To be thus wrested from us? rather why 500
 Obtruded on us thus? who if we knew
 What we receive, would either not accept

Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in peace. Can thus
Th' Image of God in man created once
So goodly and erect, though faultie since,
To such unfightly sufferings be debas't
Under inhuman pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free, 510
And for his Makers Image sake exempt?

Thir Makers Image, answerd *Michael*, then
Forsook them, when themselves they villifi'd
To serve ungovern'd appetite, and took
His Image whom they serv'd, a brutish vice,
Inductive mainly to the sin of *Eve*.
Therefore so abject is thir punishment,
Disfiguring not Gods likenesses, but thir own,
Or if his likenesses, by themselves defac't
While they pervert pure Natures healthful rules
To loathsome sickness, worthily, since they 521
Gods Image did not reverence in themselves.

I yeild it just, said *Adam*, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To Death, and mix with our connatural dust?

There is, said *Michael*, if thou well observe
The rule of not too much, by temperance taught
In what thou eatst and drinkest, seeking from thence
Due nourishment, not gluttonous delight, 530
Till many years over thy head return :
So maist thou live, till like ripe Fruit thou drop
Into thy Mothers lap, or be with ease
Gatherd, not harshly pluckt, for death mature :

This is old age; but then thou must outlive
Thy youth, thy strength, thy beauty, which will
To witherd weak & gray; thy Senses then [change
Obtuse, all taste of pleasure must forgoe,
To what thou hast, and for the Aire of youth
Hopeful and cheerful, in thy blood will reigne
A melancholly damp of cold and dry 541
To waigh thy spirits down, and last consume
The Balme of Life. To whom our Ancestor.

Henceforth I flie not Death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this combrous charge,
Which I must keep till my appointed day
Of rendring up: *Michael* to him repli'd.

Nor love thy Life, nor hate; but what thou livst
Live well, how long or short permit to Heav'n:
And now prepare thee for another fight. 551

He lookd and saw a spacious Plaine, whereon
Were Tents of various hue; by some were herds
Of Cattel grazing: others, whence the found
Of Instruments that made melodious chime
Was heard, of Harp and Organ; and who moovd
Thir stops and chords was seen; his volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the Forge 560
Labouring, two massie clods of Iron and Brasse
Had melted (whether found where casual fire
Had wasted woods on Mountain or in Vale,
Down to the veins of Earth, thence gliding hot
To som Caves mouth, or whether washt by stream
From underground) the liquid Ore he dreind

Into fit moulds prepar'd; from which he formd
First his own Toolles; then what might else be
Fulfil or grav'n in mettle. After these, [wrought
But on the hether side a different sort 570
From the high neighbouring Hills, which was thir
Down to the Plain descended: by thir guise [Seat,
Just men they seemd, and all thir study bent
To worship God aright, and know his works
Not hid, nor those things laft which might preserve
Freedom and Peace to men: they on the Plain
Long had not walkt, when from the Tents behold
A Beavie of fair Women, richly gay
In Gems and wanton drefs; to the Harp they fung
Soft amorous Ditties, and in dance came on: 580
The Men though grave, ey'd them, and let thir eyes
Rove without rein, till in the amorous Net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat till th' Eevning Star
Loves Harbinger appeerd; then all in heat
They light the Nuptial Torch, and bid invoke
Hymen, then first to marriage Rites invok't;
With Feast and Musick all the Tents resound.
Such happy interview and fair event 589
Of love & youth not lost, Songs, Garlands, Flours,
And charming Symphonies attach'd the heart
Of *Adam*, soon enclin'd to admit delight,
The bent of Nature; which he thus exprefs'd.

True opener of mine eyes, prime Angel blest,
Much better seems this Vision, and more hope
Of peaceful dayes portends, then those two past;
Those were of hate and death, or pain much worfe,
Here Nature seems fulfilld in all her ends.

To whom thus *Michael*. Judg not what is best
By pleasure, though to Nature seeming meet, 600
Created, as thou art, to nobler end

Holie and pure, conformitie divine.

Those Tents thou sawst so pleasant, were the Tents
Of wickedness, wherein shall dwell his Race

Who slew his Brother; studious they appere

Of Arts that polish Life, Inventers rare,

Unmindful of thir Maker, though his Spirit

Taught them, but they his gifts acknowledg'd none.

Yet they a beauteous ofspring shall beget;

For that fair femal Troop thou sawst, that seemd

Of Goddeses, so blithe, so smooth, so gay,

Yet empty of all good wherein consists

Womans domestic honour and chief praise;

Bred onely and completed to the taste

Of lustful appetite, to sing, to dance,

Todress, and trouble the Tongue, and roule the Eye.

To these that sober Race of Men, whose lives

Religious titl'd them the Sons of God,

Shall yeild up all thir vertue, all thir fame

Ignobly, to the traines and to the smiles 620

Of these fair Atheists, and now swim in joy,

(Erelong to swim at larg) and laugh; for which

The world erelong a world of tears must weepe.

To whom thus *Adam* of short joy bereft.

O pittie and shame, that they who to live well

Enterd so faire, should turn aside to tread

Paths indirect, or in the mid way faint!

But still I see the tenor of Mans woe

Holds on the same, from Woman to begin.

From Mans effeminate slackness it begins, 630

Said th' Angel, who should better hold his place
By wisdom, and superiour gifts receavd.
But now prepare thee for another Scene.

He lookd and saw wide Territorie spread
Before him, Towns, and rural works between,
Cities of Men with lofty Gates and Towrs,
Concours in Arms, fierce Faces threatning Warr,
Giants of mightie Bone, and bould emprise;
Part wield thir Arms, part curb the foaming Steed,
Single or in Array of Battel rang'd 640
Both Horse and Foot, nor idely mustering stood;
One way a Band select from forage drives
A herd of Beeves, faire Oxen and faire Kine
From a fat Meddow ground; or fleecy Flock,
Ewes and thir bleating Lambs over the Plaine,
Thir Bootie; scarce with Life the Shepherds flye,
But call in aide, which tacks a bloody Fray;
With cruel Tournament the Squadrons joine;
Where Cattel pastur'd late, now scatterd lies
With Carcasses and Arms th' ensanguind Field
Deserted: Others to a Citie strong 651
Lay Siege, encampt; by Batterie, Scale, and Mine,
Assaulting; others from the Wall defend
With Dart and Jav'lin, Stones and sulfurous Fire;
On each hand slaughter and gigantic deeds.
In other part the scepter'd Haralds call
To Council in the Citie Gates: anon
Grey-headed men and grave, with Warriours mixt,
Assemble, and Harangues are heard, but soon
In factious opposition, till at last 660
Of middle Age one rising, eminent
In wise deport, spake much of Right and Wrong,

Of Justice, of Religion, Truth and Peace,
 And Judgement from above : him old and young
 Exploded, and had seiz'd with violent hands,
 Had not a Cloud descending snatch'd him thence
 Unseen amid the throng : so violence
 Proceeded, and Oppression, and Sword-Law
 Through all the Plain, and refuge none was found.
Adam was all in tears, and to his guide 670
 Lamenting turn'd full sad ; O what are these,
 Deaths Ministers, not Men, who thus deal Death
 Inhumanly to men, and multiply
 Ten thousand fold the sin of him who slew
 His Brother ; for of whom such massacher
 Make they but of thir Brethren, men of men ?
 But who was that Just Man, whom had not Heav'n
 Rescu'd, had in his Righteousness bin lost ?

To whom thus *Michael* ; These are the product
 Of those ill-mated Marriages thou saw'st ; 680
 Where good with bad werematcht, who of themselves
 Abhor to joyn ; and by imprudence mixt,
 Produce prodigious Births of bodie or mind.
 Such were these Giants, men of high renown ;
 For in those dayes Might onely shall be admir'd,
 And Valour and Heroic Vertu call'd ;
 To overcome in Battel, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human Glorie, and for Glorie done 690
 Of triumph, to be styl'd great Conquerours,
 Patrons of Mankind, Gods, and Sons of Gods,
 Destroyers rightlier call'd and Plagues of men.
 Thus Fame shall be achiev'd, renown on Earth,

And what most merits fame in silence hid.
But hee the seventh from thee, whom thou beheldst
The onely righteous in a World perverse,
And therefore hated, therefore so beset
With Foes for daring fingle to be just,
And utter odious Truth, that God would come 700
To judge them with his Saints: Him the most High
Rapt in a balmie Cloud with winged Steeds
Did, as thou sawst, receive, to walk with God
High in Salvation and the Climes of bliss,
Exempt from Death; to shew thee what reward
Awaits the good, the rest what punishment;
Which now direct thine eyes and soon behold.

He look'd, & saw the face of things quite chang'd;
The brazen Throat of Warr had ceast to roar,
All now was turn'd to jollitie and game, 710
To luxurie and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or Adulterie, where passing faire
Allurd them; thence from Cups to civil Broiles.
At length a Reverend Sire among them came,
And of thir doings great dislike declar'd,
And testifi'd against thir wayes; hee oft
Frequented thir Assemblies, whereso met,
Triumphs or Festivals, and to them preachd
Conversion and Repentance, as to Souls 720
In prison under Judgements imminent:
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his Tents farr off;
Then from the Mountain hewing Timber tall,
Began to build a Vessel of huge bulk,
Measur'd by Cubit, length, & breadth, and highth,

Smeard round with Pitch, and in the side a dore
Contriv'd, and of provifions laid in large
For Man and Beaft: when loe a wonder ftrange!
Of everie Beaft, and Bird, and Infeft fmall 730
Came feavens, and pairs, and enterd in, as taught
Thir order; laft the Sire, and his three Sons
With thir four Wives; and God made faft the dore.
Meanwhile the Southwind rofe, & with blackwings
Wide hovering, all the Clouds together drove
From under Heav'n; the Hills to their fupplie
Vapour, and Exhalation dufk and moift,
Sent up amain; and now the thick'nd Skie
Like a dark Ceeling flood; down rufh'd the Rain
Impetuous, and continu'd till the Earth 740
No more was feen; the floating Veffel fwum
Uplifted; and fecure with beaked prow
Rode tilting o're the Waves, all dwellings elfe
Flood overwhelmd, and them with all thir pomp
Deep under water rould; Sea cover'd Sea,
Sea without fhoar; and in thir Palaces
Where luxurie late reign'd, Sea-monfters whelp'd
And ftabl'd; of Mankind, fo numerous late,
All left, in one fmall bottom fwum imbark't.
How didft thou grieve then, *Adam*, to behold
The end of all thy Ofspring, end fo fad, 751
Depopulation; thee another Floud,
Of tears and forrow a Floud thee alfo drown'd,
And funk thee as thy Sons; till gently reard
By th' Angel, on thy feet thou floodft at laft,
Though comfortlefs, as when a Father mourns
His Childern, all in view deftroyd at once;
And fcarce to th' Angel utterdft thus thy plaint.

O Visions ill foreseen! better had I
Liv'd ignorant of future, so had borne 760
My part of evil onely, each dayes lot
Anough to bear; those now, that were dispenst
The burd'n of many Ages, on me light
At once, by my foreknowledge gaining Birth
Abortive, to torment me ere thir being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his Childern, evil he may be sure,
Which neither his foreknowing can prevent,
And hee the future evil shall no less 770
In apprehension then in substance feel
Grievous to bear: but that care now is past,
Man is not whom to warne: those few escap't
Famin and anguish will at last consume
Wandring that watrie Desert: I had hope
When violence was ceas't, and Warr on Earth,
All would have then gon well, peace would have
With length of happy days the race of man; [crownd
But I was farr deceav'd; for now I see
Peace to corrupt no less then Warr to waste. 780
How comes it thus? unfould, Celestial Guide,
And whether here the Race of man will end.
To whom thus *Michael*. Those whom last thou sawst
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true vertu void;
Who having spilt much blood, and don much waste
Subduing Nations, and achievd thereby
Fame in the World, high titles, and rich prey,
Shall change thir course to pleasure, ease, and sloth,

Surfet, and lust, till wantonness and pride
Raife out of friendship hostile deeds in Peace,
The conquerd also, and enslav'd by Warr
Shall with thir freedom lost all vertu loose
And feare of God, from whom thir pietie feign'd
In sharp contest of Battel found no aide
Against invaders; therefore could in zeale
Thenceforth shall practice how to live secure,
Worldlie or dissolute, on what thir Lords 799
Shall leave them to enjoy; for th' Earth shall bear
More then enough, that temperance may be tri'd:
So all shall turn degenerate, all deprav'd,
Justice and Temperance, Truth and Faith forgot;
One Man except, the onely Son of light
In a dark Age, against example good,
Against allurements, custom, and a World
Offended; fearless of reproach and scorn,
Or violence, hee of thir wicked wayes
Shall them admonish, and before them set 809
The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come
On thir impenitence; and shall returne
Of them derided, but of God observd
The one just Man alive; by his command
Shall build a wondrous Ark, as thou beheldst,
To save himself and household from amidst
A World devote to universal rack.
No sooner hee with them of Man and Beast
Select for life shall in the Ark be lodg'd,
And shelterd round, but all the Cataracts 820
Of Heav'n set open on the Earth shall powre
Raine day and night, all fountaines of the Deep

Broke up, shall heave the Ocean to usurp
Beyond all bounds, till inundation rise
Above the highest Hills: then shall this Mount
Of Paradise by might of Waves be moovd
Out of his place, pushd by the horned flood,
With all his verdure spoil'd, and Trees adrift
Down the great River to the op'ning Gulf,
And there take root an Iland salt and bare, 830
The haunt of Seales and Orcs, and Sea-mews clang.
To teach thee that God attributes to place
No sanctitie, if none be thither brought
By Men who there frequent, or therein dwell.
And now what further shall ensue, behold.

He lookd, and saw the Ark hull on the flood,
Which now abated, for the Clouds were fled,
Drivn by a keen North-winde, that blowing drie
Wrinkl'd the face of Deluge, as decal'd ;
And the cleer Sun on his wide watrie Glafs 840
Gaz'd hot, and of the fresh Wave largely drew,
As after thirst, which made thir flowing shrink
From standing lake to tripping ebbe, that stole
With soft foot towards the deep, who now had stopt
His Sluces, as the Heav'n his windows shut.
The Ark no more now flotes, but seems on ground
Fast on the top of som high mountain fixt.
And now the tops of Hills as Rocks appeer ;
With clamor thence the rapid Currents drive
Towards the retreating Sea thir furious tyde. 850
Forthwith from out the Arke a Raven flies,
And after him, the surer messenger,
A Dove sent forth once and agen to spie
Green Tree or ground whereon his foot may light;

The second time returning, in his Bill
An Olive leafe he brings, pacific signe :
Anon drie ground appeers, and from his Arke
The ancient Sire descends with all his Train ;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds 860
A dewie Cloud, and in the Cloud a Bow
Conspicuous with three lifted colours gay,
Betok'ning peace from God, and Cov'nant new.
Whereat the heart of *Adam* erst so sad
Greatly rejoyc'd, and thus his joy broke forth.

O thou that future things canst represent
As present, Heav'nly instructor, I revive
At this last sight, assur'd that Man shall live
With all the Creatures, and thir seed preserve.
Farr less I now lament for one whole World 870
Of wicked Sons destroyd, then I rejoyce
For one Man found so perfet and so just,
That God voutsafes to raise another World
From him, and all his anger to forget.
But say, what mean those colourd streaks in Heavn,
Distended as the Brow of God appeas'd,
Or serve they as a flourie verge to binde
The fluid skirts of that same watrie Cloud,
Least it again dissolve and showr the Earth ?

Towhomth' Archangel. Dextrously thou aim'st ;
So willingly doth God remit his Ire, 881
Though late repenting him of Man deprav'd,
Griev'd at his heart, when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each thir way ; yet those remoov'd,
Such grace shall one just Man find in his sight,

That he relents, not to blot out mankind,
And makes a Covenant never to destroy
The Earth again by flood, nor let the Sea 889
Surpass his bounds, nor Rain to drown the World
With Man therein or Beast; but when he brings
Over the Earth a Cloud, will therein set
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant : Day and Night,
Seed time and Harvest, Heat and hoary Frost
Shall hold thir course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

The End of the Eleventh Book.

Long time in peace by Families and Tribes
Under paternal rule; till one shall rise
Of proud ambitious heart, who not content
With fair equalitie, fraternal state,
Will arrogate Dominion undeserv'd
Over his brethren, and quite dispossess
Concord and law of Nature from the Earth;
Hunting (and Men not Beasts shall be his game)
With Warr and hostile snare such as refuse 31
Subjection to his Empire tyrannous:
A mightie Hunter thence he shall be styl'd
Before the Lord, as in despite of Heav'n,
Or from Heav'n claiming second Sovrantie;
And from Rebellion shall derive his name,
Though of Rebellion others he accuse.
Hee with a crew, whom like Ambition joyns
With him or under him to tyrannize,
Marching from *Eden* towards the West, shall finde
The Plain, wherein a black bituminous gurge 41
Boiles out from under ground, the mouth of Hell;
Of Brick, and of that stuff they cast to build
A Citie & Towre, whose top may reach to Heav'n;
And get themselves a name, least far dispers'd
In foraign Lands thir memorie be lost,
Regardless whether good or evil fame.
But God who oft descends to visit men
Unseen, and through thir habitations walks
To mark thir doings, them beholding soon, 50
Comes down to see thir Citie, ere the Tower
Obstruct Heav'n Towrs, and in derision sets
Upon thir Tongues a various Spirit to raise
Quite out thir Native Language, and instead

To sow a jangling noise of words unknown :
Forthwith a hideous gabble rises loud
Among the Builders ; each to other calls
Not understood, till hoarse, and all in rage,
As mockt they storm ; great laughter was in Heav'n
And looking down, to see the hubbub strange 60
And hear the din ; thus was the building left
Ridiculous, and the work Confusion nam'd.

Whereto thus *Adam* fatherly displeas'd.
O execrable Son so to aspire
Above his Brethren, to himself assuming
Authoritie usurpt, from God not giv'n :
He gave us onely over Beast, Fish, Fowl
Dominion absolute ; that right we hold
By his donation ; but Man over men
He made not Lord ; such title to himself 70
Reserving, human left from human free.
But this Usurper his encroachment proud
Stays not on Man ; to God his Tower intends
Siege and defiance : Wretched man ! what food
Will he convey up thither to sustain
Himself and his rash Armie, where thin Aire
Above the Clouds will pine his entrails gross,
And famish him of Breath, if not of Bread ?

To whom thus *Michael*. Justly thou abhorr'st
That Son, who on the quiet state of men 80
Such trouble brought, affecting to subdue
Rational Libertie ; yet know withall,
Since thy original lapse, true Libertie
Is lost, which alwayes with right Reason dwells
Twinn'd, and from her hath no dividual being :
Reason in man obscur'd, or not obeyd,

Immediately inordinate desires
And upstart Passions catch the Government
From Reason, and to servitude reduce
Man till then free. Therefore since hee permits
Within himself unworthie Powers to reign 91
Over free Reason, God in Judgement just
Subjects him from without to violent Lords ;
Who oft as undeservedly enthrall
His outward freedom : Tyrannie must be,
Though to the Tyrant thereby no excuse.
Yet somtimes Nations will decline so low
From vertue, which is reason, that no wrong,
But Justice, and some fatal curse annex
Deprives them of thir outward libertie, 100
Thir inward lost : Witness th' irreverent Son
Of him who built the Ark, who for the shame
Don to his Father, heard this heavie curse,
Servant of Servants, on his vitious Race.
Thus will this latter, as the former World,
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy Eyes ; resolving from thenceforth
To leave them to thir own polluted wayes ; 110
And one peculiar Nation to select
From all the rest, of whom to be invoc'd,
A Nation from one faithful man to spring :
Him on this side *Euphrates* yet residing,
Bred up in Idol-worship ; O that men
(Canst thou believe?) should be so stupid grown,
While yet the Patriark liv'd, who scap'd the Flood,
As to forsake the living God, and fall

To worship thir own work in Wood and Stone
For Gods! yet him God the most High voutsafes
To call by Vision from his Fathers house, 121
His kindred and false Gods, into a Land
Which he will shew him, and from him will raise
A mightie Nation, and upon him shewre
His benediction so, that in his Seed
All Nations shall be blest; hee straight obeys,
Not knowing to what Land, yet firm believes:
I see him, but thou canst not, with what Faith
He leaves his Gods, his Friends, and native Soile
Ur of Chaldaea, passing now the Ford 130
To *Haran*, after him a cumbrous Train
Of Herds and Flocks, and numerous servitude;
Not wandring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
Canaan he now attains, I see his Tents
Pitcht about *Sechem*, and the neighbouring Plaine
Of *Moreh*; there by promise he receaves
Gift to his Progenie of all that Land;
From *Hamath* Northward to the Desert South
(Things by thir names I call, though yet unnam'd)
From *Hermon* East to the great Western Sea, 141
Mount *Hermon*, yonder Sea, each place behold
In prospect, as I point them; on the shoare
Mount *Carmel*; here the double-founted stream
Jordan, true limit Eastward; but his Sons
Shall dwell to *Senir*, that long ridge of Hills.
This ponder, that all Nations of the Earth
Shall in his Seed be blessed; by that Seed
Is meant thy great deliverer, who shall bruise
The Serpents head; whereof to thee anon 150

Plainlier shall be reveal'd. This Patriarch blest,
Whom *faithful Abraham* due time shall call,
A Son, and of his Son a Grand-childe leaves,
Like him in faith, in wisdom, and renown ;
The Grandchilde with twelve Sons increast, departs
From *Canaan*, to a Land hereafter call'd
Egypt, divided by the River *Nile* ;
See where it flows, disgorging at seven mouthes
Into the Sea : to sojourn in that Land
He comes invited by a yonger Son 160
In time of dearth, a Son whose worthy deeds
Raife him to be the second in that Realme
Of *Pharao* : there he dies, and leaves his Race
Growing into a Nation, and now grown
Suspected to a sequent King, who seeks
To stop thir overgrowth, as inmate guests
Too numerous ; whence of guests he makes them
Inhospitably, and kills thir infant Males : [slaves
Till by two brethren (those two brethren call
Moses and *Aaron*) sent from God to claime 170
His people from enthrallment, they return
With glory and spoile back to thir promis'd Land.
But first the lawless Tyrant, who denies
To know thir God, or message to regard,
Must be compell'd by Signes and Judgements dire ;
To blood unshed the Rivers must be turnd,
Frogs, Lice and Flies must all his Palace fill
With loath'd intrusion, and fill all the land ;
His Cattel must of Rot and Murren die,
Botches and blaines must all his flesh imboss, 180
And all his people ; Thunder mixt with Haile,
Haile mixt with fire must rend th' *Egyptian* Skie

And wheel on th' Earth, devouring where it rould;
What it devours not, Herb, or Fruit, or Graine,
A darksome Cloud of Locusts swarming down
Must eat, and on the ground leave nothing green:
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last with one midnight stroke all the first-born
Of *Egypt* must lie dead. Thus with ten wounds
This River-dragon tam'd at length submits 191
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as Ice
More hard'nd after thaw, till in his rage
Pursuing whom he late dismiss'd, the Sea
Swallows him with his Host, but them lets pass
As on drie land between two christal walls,
Aw'd by the rod of *Moses* so to stand
Divided, till his rescu'd gain thir shoar :
Such wondrous power God to his Saint will lend,
Though present in his Angel, who shall goe 201
Before them in a Cloud, and Pillar of Fire,
By day a Cloud, by night a pillar of Fire,
To guide them in thir journey, and remove
Behinde them, while th' obdurat King pursues :
All night he will pursue, but his approach
Darkness defends between till morning Watch ;
Then through the Firey Pillar and the Cloud
God looking forth will trouble all his Host
And craze thir Chariot wheels: when by command
Moses once more his potent Rod extends 211
Over the Sea ; the Sea his Rod obeys ;
On thir imbattelld ranks the Waves return,
And overwhelm thir Warr : the Race elect

Safe towards *Canaan* from the shoar advance
Through the wilde Desert, not the readiest way,
Leaft entring on the *Canaanite* allarmd
Warr terrifie them inexpert, and feare
Return them back to *Egypt*, choosfing rather
Inglorious life with fervitude; for life 220
To noble and ignoble is more sweet
Untraind in Armes, where rashnefs leads not on.
This alfo fhall they gain by thir delay
In the wide Wildernefs, there they fhall found
Thir government, and thir great Senate choofe
Through the twelve Tribes, to rule by Laws ordaind:
God from the Mount of *Sinai*, whose gray top
Shall tremble, he defcending, will himfelf
In Thunder-Lightning and loud Trumpets found
Ordaine them Lawes; part fuch as appertaine 230
To civil Juftice, part religious Rites
Of facrifice, informing them, by types
And fhadowes, of that deftind Seed to bruiſe
The Serpent, by what meanes he fhall achieve
Mankinds deliverance. But the voice of God
To mortal eare is dreadful; they beſeech
That *Mofes* might report to them his will,
And terror ceafe; he grants them thir defire,
Inſtructed that to God is no acceſs
Without Mediator, whose high Office now 240
Mofes in figure beares, to introduce
One greater, of whose day he fhall foretell,
And all the Prophets in thir Age the times
Of great *Meſſiah* fhall ſing. Thus Laws and Rites
Eſtabliſht, ſuch delight hath God in Men
Obedient to his will, that he voutſafes

Among them to set up his Tabernacle,
The holy One with mortal Men to dwell :
By his prescript a Sanctuary is fram'd
Of Cedar, overlaid with Gold, therein 250
An Ark, and in the Ark his Testimony,
The Records of his Cov'nant, over these
A Mercie-seat of Gold between the wings
Of two bright Cherubim, before him burn
Seaven Lamps as in a Zodiac representing
The Heav'nly fires ; over the Tent a Cloud
Shall rest by Day, a fierie gleame by Night,
Save when they journie, and at length they come,
Conducted by his Angel to the Land
Promisd to *Abraham* and his Seed : the rest 260
Were long to tell, how many Battels fought,
How many Kings destroyd, and Kingdoms won,
Or how the Sun shall in mid Heav'n stand still
A day entire, and Nights due course adjourne,
Mans voice commanding, Sun in *Gibeon* stand,
And thou Moon in the vale of *Aialon*,
Till *Israel* overcome ; so call the third
From *Abraham*, Son of *Isaac*, and from him
His whole descent, who thus shall *Canaan* win.

Here *Adam* interpos'd. O sent from Heav'n,
Enlightner of my darkness, gracious things 271
Thou hast reveal'd, those chiefly which concerne
Just *Abraham* and his Seed : now first I finde
Mine eyes true op'ning, and my heart much eas'd,
Erwhile perplext with thoughts what would becom
Of mee and all Mankind ; but now I see
His day, in whom all Nations shall be blest,
Favour unmerited by me, who fought

Forbidd'n knowledge by forbidd'n means.

This yet I apprehend not, why to those 280

Among whom God will deigne to dwell on Earth

So many and so various Laws are giv'n ;

So many Laws argue so many sins

Among them ; how can God with such reside ?

To whom thus *Michael*. Doubt not but that sin

Will reign among them, as of thee begot ;

And therefore was Law given them to evince

Thir natural pravities, by stirring up

Sin against Law to fight ; that when they see

Law can discover sin, but not remove, 290

Save by those shadowie expiations weak,

The blood of Bulls and Goats, they may conclude

Some blood more precious must be paid for Man,

Just for unjust, that in such righteousness

To them by Faith imputed, they may finde

Justification towards God, and peace.

Of Conscience, which the Law by Ceremonies

Cannot appease, nor Man the moral part

Perform, and not performing cannot live.

So Law appears imperfet, and but giv'n 300

With purpose to resign them in full time

Up to a better Cov'nant, disciplin'd

From shadowie Type to Truth, from Flesh to Spirit,

From imposition of strict Laws, to free

Acceptance of large Grace, from servil fear

To filial, works of Law to works of Faith.

And therefore shall not *Moses*, though of God

Highly belov'd, being but the Minister.

Of Law, his people into *Canaan* lead ;

But *Jeshua* whom the Gentiles *Jesus* call, 310

His Name and Office bearing, who shall quell
The adversarie Serpent, and bring back
Through the worlds wildernes long wanderd man
Safe to eternal Paradise of rest.

Meanwhile they in thir earthly *Canaan* plac't
Long time shall dwell and prosper, but when sins
National interrupt thir public peace,

Provoking God to raise them enemies :

From whom as oft he saves them penitent

By Judges first, then under Kings ; of whom 320

The second, both for pietie renownd

And puissant deeds, a promise shall receive

Irrevocable, that his Regal Throne

For ever shall endure ; the like shall sing

All Prophecie, That of the Royal Stock

Of *David* (so I name this King) shall rise

A Son, the Womans Seed to thee foretold,

Foretold to *Abraham*, as in whom shall trust

All Nations, and to Kings foretold, of Kings

The last, for of his Reign shall be no end. 330

But first a long succession must ensue,

And his next Son for Wealth and Wisdom fam'd,

The clouded Ark of God till then in Tents

Wandering, shall in a glorious Temple enshrine.

Such follow him, as shall be registerd

Part good, part bad, of bad the longer scrowle,

Whose foul Idolatries, and other faults

Heapt to the popular summe, will so incense

God, as to leave them, and expose thir Land,

Thir Citie, his Temple, and his holy Ark 340

With all his sacred things, a scorn and prey

To that proud Citie, whose high Walls thou saw'st

Left in confusion, *Babylon* thence call'd.
There in captivitie he lets them dwell
The space of seventie years, then brings them back,
Remembring mercie, and his Cov'nant sworn
To *David*, stablish't as the dayes of Heav'n.
Return'd from *Babylon* by leave of Kings
Thir Lords, whom God dispos'd, the house of God
They first re-edifie, and for a while 350
In mean estate live moderate, till grown
In wealth and multitude, factious they grow;
But first among the Priests dissension springs,
Men who attend the Altar, and should most
Endeavour Peace: thir strife pollution brings
Upon the Temple it self: at last they seise
The Scepter, and regard not *David's* Sons,
Then loose it to a stranger, that the true
Anointed King *Messiah* might be born
Barr'd of his right; yet at his Birth a Starr 360
Unseen before in Heav'n proclaims him com,
And guides the Eastern Sages, who enquire
His place, to offer Incense, Myrrh, and Gold;
His place of birth a solemn Angel tells
To simple Shepherds, keeping watch by night;
They gladly thither haste, and by a Quire
Of squadron'd Angels hear his Carol sung.
A Virgin is his Mother, but his Sire
The Power of the most High; he shall ascend
The Throne hereditarie, and bound his Reign
With earths wide bounds, his glory with the Heav'ns.
He ceas'd, discerning *Adam* with such joy
Surcharg'd, as had like grief bin dew'd in tears,
Without the vent of words, which these he breathd.

O Prophet of glad tidings, finisher
Of utmost hope ! now clear I understand
What oft my steddier thoughts have searcht in vain,
Why our great expectation should be call'd
The seed of Woman : Virgin Mother, Haile, 379
High in the love of Heav'n, yet from my Loynes
Thou shalt proceed, and from thy Womb the Son
Of God most High ; So God with man unites.
Needs must the Serpent now his capital bruise
Expect with mortal paine : say where and when
Thir fight, what stroke shall bruise the Victors heel.

To whom thus *Michael*. Dream not of thir fight,
As of a Duel, or the local wounds
Of head or heel : not therefore joynes the Son
Manhood to God-head, with more strength to foil
Thy enemy ; nor so is overcome 390
Satan, whose fall from Heav'n, a deadlier bruise,
Disabl'd not to give thee thy deaths wound :
Which hee, who comes thy Saviour, shall recure,
Not by destroying *Satan*, but his works
In thee and in thy Seed : nor can this be,
But by fulfilling that which thou didst want,
Obedience to the Law of God, impos'd
On penaltie of death, and suffering death,
The penaltie to thy transgression due,
And due to theirs which out of thine will grow :
So onely can high Justice rest appaid. 401
The Law of God exact he shall fulfill
Both by obedience and by love, though love
Alone fulfill the Law ; thy punishment
He shall endure by coming in the Flesh
To a reproachful life and curst death,

Proclaming Life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by Faith, his merits
To save them, not thir own, though legal works.
For this he shall live hated, be blasphem'd, 411
Seis'd on by force, judg'd, and to death condemn'd
A shameful and accurst, naild to the Cross
By his own Nation, slaine for bringing Life ;
But to the Cross he nailes thy Enemies,
The Law that is against thee, and the sins
Of all mankinde, with him there crucifi'd,
Never to hurt them more who rightly trust
In this his satisfaction ; so he dies, ✓
But soon revives, Death over him no power 420
Shall long usurp ; ere the third dawning light
Returne, the Starres of Morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which Man from death redeems,
His death for Man, as many as offerd Life
Neglect not, and the benefit imbrace
By Faith not void of workes : this God-like act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from life ; this act 429
Shall bruise the head of *Satan*, crush his strength
Defeating Sin and Death, his two maine armes,
And fix farr deeper in his head thir stings
Then temporal death shall bruise the Victors heel,
Or theirs whom he redeems, a death like sleep,
A gentle wafting to immortal Life.
Nor after resurrection shall he stay
Longer on Earth then certaine times to appear
To his Disciples, Men who in his Life

Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd 440
And his Salvation, them who shall beleieve
Baptizing in the profluent streame, the signe
Of washing them from guilt of sin to Life
Pure, and in mind prepar'd, if so befall,
For death, like that which the redeemer dy'd.
All Nations they shall teach; for from that day
Not onely to the Sons of *Abrahams* Loines
Salvation shall be Preacht, but to the Sons
Of *Abrahams* Faith wherever through the world;
So in his seed all Nations shall be blest. 450
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the aire
Over his foes and thine; there shall surprise
The Serpent, Prince of aire, and drag in Chaines
Through all his realme, & there confounded leave;
Then enter into glory, and resume
His Seat at Gods right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this worlds diffolution shall be ripe,
With glory and power to judge both quick & dead,
To judge th' unfaithful dead, but to reward 461
His faithful, and receive them into blifs,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
Then this of *Eden*, and far happier daies.

So spake th' Archangel *Michael*, then paus'd,
As at the Worlds great period; and our Sire
Replete with joy and wonder thus repli'd.

O goodness infinite, goodness immense!
That all this good of evil shall produce,

And evil turn to good ; more wonderful
Then that which by creation first brought forth
Light out of darknes ! full of doubt I stand,
Whether I should repent me now of sin
By mee done and occasiond, or rejoyce [spring,
Much more, that much more good thereof shall
To God more glory, more good will to Men
From God, and over wrauth grace shall abound.
But say, if our deliverer up to Heav'n
Must reascend, what will betide the few 480
His faithful, left among th' unfaithful herd,
The enemies of truth ; who then shall guide
His people, who defend ? will they not deale
Wors with his followers then with him they dealt ?

Be sure they will, said th' Angel ; but from Heav'n
Hee to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the Law of Faith
Working through love, upon thir hearts shall write,
To guide them in all truth, and also arme 490
With spiritual Armour, able to resist
Satans assaults, and quench his fierie darts,
What Man can do against them, not affraid,
Though to the death, against such cruelties
With inward consolations recompenc't,
And oft supported so as shall amaze
Thir proudest persecuters : for the Spirit
Powrd first on his Apostles, whom he sends
To evangelize the Nations, then on all
Baptiz'd, shall them with wondrous gifts endue
To speak all Tongues, and do all Miracles, 501
As did thir Lord before them. Thus they win

Great numbers of each Nation to receive
With joy the tidings brought from Heav'n: at length
Thir Ministry perform'd, and race well run,
Thir doctrine and thir story written left,
They die; but in thir room, as they forewarne,
Wolves shall succeed for teachers, grievous Wolves,
Who all the sacred mysteries of Heav'n
To thir own vile advantages shall turne 510
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left onely in those written Records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places and titles, and with these to joine
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and giv'n
To all Beleevers; and from that pretense, 520
Spiritual Lawes by carnal power shall force
On every conscience; Laws which none shall finde
Left them inrould, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of Grace it self, and binde
His comfort Libertie; what, but unbuild
His living Temples, built by Faith to stand,
Thir own Faith not anothers: for on Earth
Who against Faith and Conscience can be heard
Infallible? yet many will presume: 530
Whence heaveie persecution shall arise
On all who in the worship persevere
Of Spirit and Truth; the rest, farr greater part,
Will deem in outward Rites and specious formes

Religion satisfi'd ; Truth shall retire
Bestuck with slanderous darts, and works of Faith
Rarely be found : so shall the World goe on,
To good malignant, to bad men benigne,
Under her own waight groaning, till the day
Appeer of respiration to the just, 540
And vengeance to the wicked, at return
Of him so lately promiss'd to thy aid,
The Womans seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,)
Last in the Clouds from Heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted World, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, Ages of endless date
Founded in righteousness and peace and love, 550
To bring forth fruits Joy and eternal Bliss.

He ended ; and thus *Adam* last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient World, the Race of time,
Till time stand fixt : beyond is all abyss,
Eternitie, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can containe ;
Beyond which was my folly to aspire. 560
Henceforth I learne, that to obey is best,
And love with feare the onely God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small

Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for Truths sake
Is fortitude to highest victorie, 570
And to the faithful Death the Gate of Life;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last repli'd :
This having learnt, thou hast attain'd the summe
Of wisdom; hope no higher, though all the Starrs
Thou knew'st by name, and all th' ethereal Powers,
All secrets of the deep, all Natures works,
Or works of God in Heav'n, Air, Earth, or Sea,
And all the riches of this World enjoy'st, 580
And all the rule, one Empire; onely add
Deeds to thy knowledge answerable, add Faith,
Add Vertue, Patience, Temperance, add Love,
By name to come call'd Charitie, the soul
Of all the rest: then wilt thou not be loath
To leave this Paradise, but shalt possess
A Paradise within thee, happier farr.
Let us descend now therefore from this top
Of Speculation; for the hour precise
Exacts our parting hence; and see the Guards,
By mee encamp't on yonder Hill, expect 591
Thir motion, at whose Front a flaming Sword,
In signal of remove, waves fiercely round;
We may no longer stay: go, waken *Eve*;
Her also I with gentle Dreams have calm'd
Portending good, and all her spirits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard,

Chiefly what may concern her Faith to know,
The great deliverance by her Seed to come 600
(For by the Womans Seed) on all Mankind.
That ye may live, which will be many dayes,
Both in one Faith unanimous though sad,
With cause for evils past, yet much more cheer'd
With meditation on the happie end.

He ended, and they both descend the Hill;
Descended, *Adam* to the Bowre where *Eve*
Lay sleeping ran before, but found her wak't;
And thus with words not sad she him receav'd.

Whence thou returnst, & whither wentst, I know;
For God is also in sleep, and Dreams advise, 611
Which he hath sent propitious, some great good
Presaging, since with sorrow and hearts distress
Wearied I fell asleep: (but now lead on;
In mee is no delay; with thee to goe,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to mee
Art all things under Heav'n, all places thou,
Who for my wilful crime art banisht hence.)
This further consolation yet secure 620
I carry hence; though all by mee is lost,
Such favour I unworthie am voutsaft,
By mee the Promis'd Seed shall all restore.

So spake our Mother *Eve*, and *Adam* heard
Well pleas'd, but answer'd not; for now too nigh
Th' Archangel stood, and from the other Hill
To thir fixt Station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as Ev'ning Mist
Ris'n from a River o're the marish glides, 630

And gathers ground fast at the Labourers heel
Homeward returning. High in Front advanc't,
The brandisht Sword of God before them blaz'd
Fierce as a Comet; which with torrid heat,
And vapour as the *Libyan* Air adust,
Began to parch that temperate Clime; whereat
In either hand the haftning Angel caught
Our lingring Parents, and to th' Eastern Gate
Led them direct, and down the Cliff as fast
To the subjected Plaine; then disapper'd. 640
They looking back, all th' Eastern side beheld
Of Paradise, so late thir happie seat,
Wav'd over by that flaming Brand, the Gate
With dreadful Faces throng'd and fierie Armes:
Som natural tears they drop'd, but wip'd them soon;
The World was all before them, where to choose
Thir place of rest, and Providence thir guide:
They hand in hand with wandring steps and slow,
Through *Eden* took thir solitarie way. 649

The End.

PARADISE REGAIN'D.

A POEM

IN FOUR BOOKS.



Paradise Regain'd.

B O O K I.

HWHO e're while the happy Garden
fung,
By one mans disobedience loft, now sing
Recover'd Paradise to all mankind,
By one mans firm obedience fully tri'd
Through all temptation, and the Tempter foil'd
In all his wiles, defeated and repuls't,
And *Eden* rais'd in the vast Wilderness.

Thou Spirit who ledst this glorious Eremite
Into the Desert, his Victorious Field
Against the Spiritual Foe, and broughtst him thence
By proof the undoubted Son of God, inspire, 11
As thou art wont, my prompted Song else mute,
And bear through highth or depth of natures bounds
With prosperous wing full summ'd to tell of deeds
Above Heroic, though in secret done,
And unrecorded left through many an Age,
Worthy t' have not remain'd so long unsung.

Now had the great Proclaimer with a voice
More awful then the sound of Trumpet, cri'd

Repentance, and Heavens Kingdom nigh at hand
 To all Baptiz'd: to his great Baptism flock'd 21
 With aw the Regions round, and with them came
 From *Nazareth* the Son of *Joseph* deem'd
 To the flood *Jordan*, came as then obscure,
 Unmarkt, unknown; but him the Baptist soon
 Descri'd, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him his Heavenly Office, nor was long
 His witness unconfirm'd: on him baptiz'd
 Heaven open'd, and in likeness of a Dove 30
 The Spirit descended, while the Fathers voice
 From Heav'n pronounc'd him his beloved Son.
 That heard the Adversary, who roving still
 About the world, at that assembly fam'd
 Would not be last, and with the voice divine
 Nigh Thunder-struck, th' exalted man, to whom
 Such high attest was giv'n, a while survey'd
 With wonder, then with envy fraught and rage
 Flies to his place, nor rests, but in mid air
 To Council summons all his mighty Peers, 40
 Within thick Clouds and dark ten-fold involv'd,
 A gloomy Consistory; and them amidst
 With looks agast and sad he thus bespake.

O ancient Powers of Air and this wide world,
 For much more willingly I mention Air,
 This our old Conquest, then remember Hell
 Our hated habitation; well ye know
 How many Ages, as the years of men,
 This Universe we have possess'd, and rul'd
 In manner at our will th' affairs of Earth, 50
 Since *Adam* and his facil consort *Eve*

Loft Paradife deceiv'd by me, though since
 With dread attending when that fatal wound
 Shall be inflicted by the Seed of *Eve*
 Upon my head, long the decrees of Heav'n
 Delay, for longest time to him is short;
 And now too soon for us the circling hours
 This dreaded time have compast, wherein we
 Must bide the stroak of that long threatn'd wound,
 At least if so we can, and by the head 60
 Broken be not intended all our power
 To be infring'd, our freedom and our being
 In this fair Empire won of Earth and Air;
 For this ill news I bring, the Womans seed'
 Destin'd to this, is late of woman born,
 His birth to our just fear gave no small cause,
 But his growth now to youths full flowr, displaying
 All vertue, grace and wisdom to atchieve
 Things highest, greatest, multiplies my fear.
 Before him a great Prophet, to proclaim 70
 His coming, is sent Harbinger, who all
 Invites, and in the Consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honour as their King; all come,
 And he himself among them was baptiz'd,
 Not thence to be more pure, but to receive
 The testimony of Heaven, that who he is
 Thenceforth the Nations may not doubt; I saw
 The Prophet do him reverence, on him rising 80
 Out of the water, Heav'n above the Clouds
 Unfold her Crytal Dores, thence on his head
 A perfect Dove descend, what e're it meant,

And out of Heav'n the Sov'raign voice I heard,
 This is my Son belov'd, in him am pleas'd.
 His Mother then is mortal, but his Sire,
 He who obtains the Monarchy of Heav'n,
 And what will he not do to advance his Son ?
 His first-begot we know, and sore have felt,
 When his fierce thunder drove us to the deep ; 90
 Who this is we must learn, for man he seems
 In all his lineaments, though in his face
 The glimpses of his Fathers glory shine.
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate,
 But must with something sudden be oppos'd,
 Not force, but well couch't fraud, well woven snares,
 E're in the head of Nations he appear
 Their King, their Leader, and Supream on Earth.
 I, when no other durst, sole undertook 100
 The dismal expedition to find out
 And ruine *Adam*, and the exploit perform'd
 Successfully ; a calmer voyage now
 Will waft me ; and the way found prosperous once
 Induces best to hope of like success.

He ended, and his words impression left
 Of much amazement to th' infernal Crew,
 Distracted and surpriz'd with deep dismay
 At these sad tidings ; but no time was then
 For long indulgence to their fears or grief : 110
 Unanimous they all commit the care
 And management of this main enterprize
 To him their great Dictator, whose attempt
 At first against mankind so well had thriv'd
 In *Adam's* overthrow, and led thir march

From Hell's deep-vaulted Den to dwell in light,
 Regents and Potentates, and Kings, yea gods
 Of many a pleasant Realm and Province wide.
 So to the Coast of *Jordan* he directs
 His easie steps; girded with snaky wiles, 120
 Where he might likeliest find this new-declar'd,
 This man of men, attested Son of God,
 Temptation and all guile on him to try;
 So to subvert whom he suspected rais'd
 To end his Raign on Earth so long enjoy'd:
 But contrary unweeting he fulfill'd
 The purpos'd Counfel pre-ordain'd and fixt
 Of the most High, who in full frequency bright
 Of Angels, thus to *Gabriel* smiling spake.

Gabriel this day by proof thou shalt behold, 130
 Thou and all Angels conversant on Earth
 With man or mens affairs, how I begin
 To verifie that solemn message late,
 On which I sent thee to the Virgin pure
 In *Galilee*, that she should bear a Son
 Great in Renown, and call'd the Son of God;
 Then toldst her doubting how these things could be
 To her a Virgin, that on her should come
 The Holy Ghost, and the power of the highest
 O're-shadow her: this manborn and now up-grown,
 To shew him worthy of his birth divine 141
 And high prediction, henceforth I expose
 To Satan; let him tempt and now assay
 His utmost subtilty, because he boasts
 And vaunts of his great cunning to the throng
 Of his Apostasie; he might have learnt
 Less over-weening, since he fail'd in *Job*,

Whose constant perseverance overcame
 Whate'er his cruel malice could invent.
 He now shall know I can produce a man 150
 Of female Seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell,
 Winning by Conquest what the first man lost
 By fallacy surpriz'd. But first I mean
 To exercise him in the Wilderness,
 There he shall first lay down the rudiments
 Of his great warfare, e're I send him forth
 To conquer Sin and Death the two grand foes,
 By Humiliation and strong Sufferance : 160
 His weakness shall overcome Satanic strength
 And all the world, and mass of sinful flesh ;
 That all the Angels and Ætherial Powers,
 They now, and men hereafter may discern,
 From what consummate vertue I have chose
 This perfect Man, by merit call'd my Son,
 To earn Salvation for the Sons of men.

So spake the Eternal Father, and all Heaven
 Admiring stood a space, then into Hymns
 Burst forth, and in Celestial measures mov'd, 170
 Circling the Throne and Singing, while the hand
 Sung with the voice, and this the argument.

Victory and Triumph to the Son of God
 Now entering his great duel, not of arms,
 But to vanquish by wisdom hellish wiles.
 The Father knows the Son ; therefore secure
 Ventures his filial Vertue, though untri'd,
 Against whate'er may tempt, whate'er seduce,
 Allure, or terrifie, or undermine.

Be frustrate all ye stratagems of Hell, 180
And devilish machinations come to nought.

So they in Heav'n their Odes and Vigils tun'd:
Mean while the Son of God, who yet some days
Lodg'd in *Bethabara* where *John* baptiz'd,
Musing and much revolving in his brest,
How best the mighty work he might begin
Of Saviour to mankind, and which way first
Publish his God-like office now mature,
One day forth walk'd alone, the Spirit leading;
And his deep thoughts, the better to converse 190
With solitude, till far from track of men,
Thought following thought, and step by step led on,
He entred now the bordering Desert wild,
And with dark shades and rocks environ'd round,
His holy Meditations thus persu'd.

O what a multitude of thoughts at once
Awakn'd in me swarm, while I consider
What from within I feel my self, and hear
What from without comes often to my ears,
Ill sorting with my present state compar'd. 200
When I was yet a child, no childish play
To me was pleasing, all my mind was set
Serious to learn and know, and thence to do
What might be publick good; my self I thought
Born to that end, born to promote all truth,
All righteous things: therefore above my years,
The Law of God I read, and found it sweet,
Made it my whole delight, and in it grew
To such perfection, that e're yet my age
Had measur'd twice six years, at our great Feast
I went into the Temple, there to hear 211

The Teachers of our Law, and to propose
 What might improve my knowledge or their own;
 And was admir'd by all, yet this not all
 To which my Spirit aspir'd, victorious deeds
 Flam'd in my heart, heroic acts, one while
 To rescue *Israel* from the *Roman* yoke,
 Then to subdue and quell o're all the earth
 Brute violence and proud Tyrannick pow'r,
 Till truth were freed, and equity restor'd : 220
 Yet held it more humane, more heavenly first
 By winning words to conquer willing hearts,
 And make perswasion do the work of fear ;
 At least to try, and teach the erring Soul
 Not wilfully mis-doing, but unaware
 Miss'd ; the stubborn only to subdue.
 These growing thoughts my Mother soon perceiving
 By words at times cast forth inly rejoic'd,
 And said to me apart, high are thy thoughts
 O Son, but nourish them and let them soar 230
 To what highth sacred vertue and true worth
 Can raise them, though above example high ;
 By matchless Deeds express thy matchless Sire.
 For know, thou art no Son of mortal man,
 Though men esteem thee low of Parentage,
 Thy Father is the Eternal King, who rules
 All Heaven and Earth, Angels and Sons of men,
 A messenger from God fore-told thy birth
 Conceived in me a Virgin, he fore-told
 Thou shouldst be great and sit on *David's* Throne,
 And of thy Kingdom there should be no end. 241
 At thy Nativity a glorious Quire
 Of Angels in the fields of *Bethlehem* sung

To Shepherds watching at their folds by night,
 And told them the Messiah now was born,
 Where they might see him, and to thee they came;
 Directed to the Manger where thou lais't,
 For in the Inn was left no better room :
 A Star, not seen before in Heaven appearing
 Guided the Wise Men thither from the East, ²⁵⁰
 To honour thee with Incense, Myrrh, and Gold,
 By whose bright course led on they found the place,
 Affirming it thy Star new grav'n in Heaven,
 By which they knew thee King of *Israel* born.
 Just *Simeon* and Prophetic *Anna*, warn'd
 By Vision, found thee in the Temple, and spake
 Before the Altar and the vested Priest,
 Like things of thee to all that present stood.
 This having heard, strait I again resolv'd
 The Law and Prophets, searching what was writ
 Concerning the Messiah, to our Scribes ²⁶¹
 Known partly, and soon found of whom they spake
 I am; this chiefly, that my way must lie
 Through many a hard assay even to the death,
 E're I the promis'd Kingdom can attain,
 Or work Redemption for mankind, whose sins
 Full weight must be transferr'd upon my head.
 Yet neither thus disheartn'd or dismay'd,
 The time prefixt I waited, when behold
 The Baptist, (of whose birth I oft had heard, ²⁷⁰
 Not knew by sight) now come, who was to come
 Before Messiah and his way prepare.
 I as all others to his Baptism came,
 Which I believ'd was from above; but he
 Strait knew me, and with loudest voice proclaim'd

Me him (for it was shew'n him so from Heaven)
 Me him whose Harbinger he was ; and first
 Refus'd on me his Baptism to confer,
 As much his greater, and was hardly won ;
 But as I rose out of the laving stream, 280
 Heaven open'd her eternal doors, from whence
 The Spirit descended on me like a Dove,
 And last the sum of all, my Father's voice,
 Audibly heard from Heav'n, pronounc'd me his,
 Me his beloved Son, in whom alone
 He was well pleas'd ; by which I knew the time
 Now full, that I no more should live obscure,
 But openly begin, as best becomes
 The Authority which I deriv'd from Heaven.
 And now by some strong motion I am led 290
 Into this wilderness, to what intent
 I learn not yet, perhaps I need not know ;
 For what concerns my knowledge God reveals.

So spake our Morning Star then in his rise,
 And looking round on every side beheld
 A pathless Desert, dusk with horrid shades ;
 The way he came not having mark'd, return
 Was difficult, by humane steps untrod ;
 And he still on was led, but with such thoughts
 Accompanied of things past and to come 300
 Lodg'd in his breast, as well might recommend
 Such Solitude before choicest Society.
 Full forty days he pass'd, whether on hill
 Sometimes, anon in shady vale, each night
 Under the covert of some ancient Oak,
 Or Cedar, to defend him from the dew,
 Or harbour'd in one Cave, is not reveal'd ;

Nor tasted humane food, nor hunger felt
 Till those days ended, hunger'd then at last 309
 Among wild Beasts : they at his sight grew mild,
 Nor sleeping him nor waking harm'd, his walk
 The fiery Serpent fled, and noxious Worm,
 The Lion and fierce Tiger glar'd aloof.
 But now an aged man in Rural weeds,
 Following, as seem'd, the quest of some stray Ewe,
 Or wither'd sticks to gather ; which might serve
 Against a Winters day when winds blow keen,
 To warm him wet return'd from field at Eve,
 He saw approach, who first with curious eye 319
 Perus'd him, then with words thus utt'red spake.

Sir, what ill chance hath brought thee to this place
 So far from path or road of men, who pass
 In Troop or Caravan, for single none
 Durst ever, who return'd, and dropt not here
 His Carcass, pin'd with hunger and with droughth?
 I ask the rather, and the more admire,
 For that to me thou seem'st the man, whom late
 Our new baptizing Prophet at the Ford
 Of *Jordan* honour'd so, and call'd thee Son
 Of God ; I saw and heard, for we sometimes 330
 Whodwell this wild, constrain'd by want, come forth
 To Town or Village nigh (nighest is far)
 Where ought we hear, and curious are to hear,
 What happ'ns new ; Fame also finds us out.

To whom the Son of God. Who brought me hither
 Will bring me hence, no other Guide I seek.

By Miracle he may, reply'd the Swain,
 What other way I see not, for we here
 Live on tough roots and stubs, to thirst inur'd

More then the Camel, and to drink go far, 340
 Men to much misery and hardship born;
 But if thou be the Son of God, Command
 That out of these hard stones be made thee bread;
 So shalt thou save thy self and us relieve
 With Food, whereof we wretched seldom taste.

He ended, and the Son of God reply'd.

Think'st thou such force in Bread? is it not written
 (For I discern thee other then thou seem'st)
 Man lives not by Bread only, but each Word
 Proceeding from the mouth of God; who fed 350
 Our Fathers here with Manna; in the Mount
Moses was forty days, nor eat nor drank,
 And forty days *Elijah* without food
 Wandred this barren waste, the same I now:
 Why dost thou then suggest to me distrust,
 Knowing who I am, as I know who thou art?

Whom thus answer'd th' Arch Fiend now undi-
 'Tis true, I am that Spirit unfortunate, [guis'd.
 Who leagu'd with millions more in rash revolt
 Kept not my happy Station, but was driv'n 360
 With them from bliss to the bottomless deep,
 Yet to that hideous place not so confin'd
 By rigour unconniving, but that oft
 Leaving my dolorous Prison I enjoy
 Large liberty to round this Globe of Earth,
 Or range in th' Air, nor from the Heav'n of Heav'ns
 Hath he excluded my resort sometimes.
 I came among the Sons of God, when he
 Gave up into my hands *Uzzean Job*
 To prove him, and illustrate his high worth; 370
 And when to all his Angels he propos'd
 To draw the proud King *Ahab* into fraud

That he might fall in *Ramoth*, they demurring,
 I undertook that office, and the tongues
 Of all his flattering Prophets glibb'd with lyes
 To his destruction, as I had in charge.
 For what he bids I do ; though I have lost
 Much lustre of my native brightness, lost
 To be belov'd of God, I have not lost
 To love, at least contemplate and admire 380
 What I see excellent in good, or fair,
 Or vertuous, I should so have lost all sense.
 What can be then less in me then desire
 To see thee and approach thee, whom I know
 Declar'd the Son of God, to hear attent
 Thy wisdom, and behold thy God-like deeds ?
 Men generally think me much a foe
 To all mankind : why should I ? they to me
 Never did wrong or violence, by them
 I lost not what I lost, rather by them 390
 I gain'd what I have gain'd, and with them dwell
 Copartner in these Regions of the World,
 If not dispofer ; lend them oft my aid,
 Oft my advice by presages and signs,
 And answers, oracles, portents and dreams,
 Whereby they may direct their future life.
 Envy they say excites me, thus to gain
 Companions of my misery and wo.
 At first it may be ; but long since with wo
 Neare acquainted, now I feel by proof, 400
 That fellowship in pain divides not smart,
 Nor lightens aught each mans peculiar load.
 Small consolation then, were Man adjoyn'd :
 This wounds me most (what can it less) that Man,
 Man fall'n shall be restor'd, I never more.

To whom our Saviour sternly thus reply'd.
 Deservedly thou griev'st, compos'd of lyes
 From the beginning, and in lies wilt end;
 Who boast'st release from Hell, and leave to come
 Into the Heav'n of Heavens; thou com'st indeed,
 As a poor miserable captive thrall, 411
 Comes to the place where he before had sat
 Among the Prime in Splendour, now depos'd,
 Ejected, emptyed, gaz'd, unpityed, shun'd,
 A spectacle of ruin or of scorn
 To all the Host of Heaven; the happy place
 Imparts to thee no happiness, no joy,
 Rather inflames thy torment, representing
 Lost bliss, to thee no more communicable,
 So never more in Hell then when in Heaven. 420
 But thou art serviceable to Heaven's King.
 Wilt thou impute to obedience what thy fear
 Extorts, or pleasure to do ill excites?
 What but thy malice mov'd thee to misdeem
 Of righteous *Job*, then cruelly to afflict him
 With all inflictions, but his patience won?
 The other service was thy chosen task,
 To be a lyer in four hundred mouths;
 For lying is thy sustenance, thy food.
 Yet thou pretend'st to truth; all Oracles 430
 By thee are giv'n, and what confest more true
 Among the Nations? that hath been thy craft,
 By mixing somewhat true to vent more lyes.
 But what have been thy answers, what but dark
 Ambiguous and with double sense deluding,
 Which they who ask'd have seldom understood,
 And not well understood as good not known?
 Who ever by consulting at thy shrine

Return'd the wiser, or the more instruct
 To flye or follow what concern'd him most, 440
 And run not sooner to his fatal snare?
 For God hath justly giv'n the Nations up
 To thy Delusions; justly, since they fell
 Idolatrous, but when his purpose is
 Among them to declare his Providence
 To thee not known, whence hast thou then thy truth,
 But from him or his Angels President
 In every Province, who themselves disdaining
 To approach thy Temples, give thee in command
 What to the smallest tittle thou shalt say 450
 To thy Adorers; thou with trembling fear,
 Or like a Fawning Parasite obey'ft;
 Then to thy self ascrib'ft the truth fore-told.
 But this thy glory shall be soon retrench'd;
 No more shalt thou by oracling abuse
 The Gentiles; henceforth Oracles are ceast,
 And thou no more with Pomp and Sacrifice
 Shalt be enquir'd at *Delphos* or elsewhere,
 At least in vain, for they shall find thee mute.
 God hath now sent his living Oracle 460
 Into the World, to teach his final will,
 And sends his Spirit of Truth henceforth to dwell
 In pious Hearts, an inward Oracle
 To all truth requisite for men to know.

So spake our Saviour; but the subtle Fiend,
 Though inly stung with anger and disdain,
 Dissembl'd, and this Answer smooth return'd.

Sharply thou hast insisted on rebuke,
 And urg'd me hard with doings, which not will
 But misery hath rested from me; where 470
 Easily canst thou find one miserable,

And not inforc'd oft-times to part from truth ;
 If it may stand him more in stead to lye,
 Say and unsay, feign, flatter, or abjure ?
 But thou art plac't above me, thou art Lord ;
 From thee I can and must submit endure
 Check or reproof, and glad to scape so quit.
 Hard are the ways of truth, and rough to walk,
 Smooth on the tongue discours't, pleasing to th' ear,
 And tuneable as Silvan Pipe or Song ; 480
 What wonder then if I delight to hear
 Her dictates from thy mouth ? most men admire
 Vertue, who follow not her lore : permit me
 To hear thee when I come (since no man comes)
 And talk at least, though I despair to attain.
 Thy Father, who is holy, wise and pure,
 Suffers the Hypocrite or Atheous Priest
 To tread his Sacred Courts, and minister
 About his Altar, handling holy things,
 Praying or vowing, and vouchsaf'd his voice 490
 To *Balaam* Reprobate, a Prophet yet
 Inspir'd ; disdain not such access to me.

To whom our Saviour with unalter'd brow.
 Thy coming hither, though I know thy scope,
 I bid not or forbid ; do as thou find'st
 Permission from above ; thou canst not more.

He added not ; and Satan bowing low
 His gray dissimulation, disappear'd
 Into thin Air diffus'd : for now began
 Night with her sullen wing to double-shade 500
 The Desert, Fowls in thir clay nests were couch't ;
 And now wild Beasts came forth the woods to roam.



Paradise Regain'd.

BOOK II.

MEAN while the new-baptiz'd, who yet
remain'd
At *Jordan* with the Baptist, and had seen
Him whom they heard so late expressly call'd
Jesus Messiah Son of God declar'd,
And on that high Authority had believ'd,
And with him talkt, and with him lodg'd, I mean
Andrew and *Simon*, famous after known
With others though in Holy Writ not nam'd,
Now missing him thir joy so lately found,
So lately found, and so abruptly gone, 10
Began to doubt, and doubted many days,
And as the days increas'd, increas'd thir doubt:
Sometimes they thought he might be only shewn,
And for a time caught up to God, as once
Moses was in the Mount, and missing long;
And the great *Thiſbite* who on fiery wheels
Rode up to Heaven, yet once again to come.
Therefore as those young Prophets then with care
Sought lost *Elijah*, so in each place these
Nigh to *Bethabara*; in *Jerico* 20
The City of Palms, *Ænon*, and *Salem* Old,
Machærus and each Town or City wall'd

On this fide the broad lake *Genezaret*,
 Or in *Perea*, but return'd in vain.
 Then on the bank of *Jordan*, by a Creek :
 Where winds with Reeds, and Ofsers whisp'ring play
 Plain Fishermen, no greater men them call,
 Clofe in a Cottage low together got
 Thir unexpected losf and plaints out breath'd.
 Alas, from what high hope to what relapfe 30
 Unlook'd for are we fall'n, our eyes beheld
 Meffiah certainly now come, fo long
 Expected of our Fathers ; we have heard
 His words, his wifdom full of grace and truth,
 Now, now, for fure, deliverance is at hand,
 The Kingdom fhall to *Ifrael* be reftor'd :
 Thus we rejoyc'd, but foon our joy is turn'd
 Into perplexity and new amaze :
 For whither is he gone, what accident
 Hath rapt him from us ? will he now retire 40
 After appearance, and again prolong
 Our expectation ? God of *Ifrael*,
 Send thy Meffiah forth, the time is come ;
 Behold the Kings of the Earth how they opprefs
 Thy chofen, to what highth thir pow'r unjust
 They have exalted, and behind them caft
 All fear of thee, arife and vindicate
 Thy Glory, free thy people from thir yoke,
 But let us wait ; thus far he hath perform'd,
 Sent his Anointed, and to us reveal'd him, 50
 By his great Prophet, pointed at and fhown,
 In publick, and with him we have convers'd ;
 Let us be glad of this, and all our fears
 Lay on his Providence ; he will not fail

Nor will withdraw him now, nor will recall,
Mock us with his blest fight, then snatch him hence,
Soon we shall see our hope, our joy return.

Thus they out of their plaints new hope resume
To find whom at the first they found unsought :
But to his Mother *Mary*, when she saw 60
Others return'd from Baptism, not her Son,
Nor left at *Jordan*, tidings of him none ; [pure,
Within her breast, though calm ; her breast though
Motherly cares and fears got head, and rais'd
Some troubl'd thoughts, which she in sighs thus clad.

O what avails me now that honour high
To have conceiv'd of God, or that salute
Hale highly favour'd, among women blest ;
While I to sorrows am no less advanc't,
And fears as eminent, above the lot 70
Of other women, by the birth I bore,
In such a season born when scarce a Shed
Could be obtain'd to shelter him or me
From the bleak air ; a Stable was our warmth,
A Manger his, yet soon enforc't to flye
Thence into *Egypt*, till the Murd'rous King
Were dead, who fought his life, and missing fill'd
With Infant blood the streets of *Bethlehem* ;
From *Egypt* home return'd, in *Nazareth*
Hath been our dwelling many years, his life 80
Private, unactive, calm, contemplative,
Little suspicious to any King ; but now
Full grown to Man, acknowledg'd, as I hear,
By *John* the Baptist, and in publick shown,
Son own'd from Heaven by his Father's voice ;
I look't for some great change ; to Honour ? no,

But trouble, as old *Simeon* plain fore-told,
 That to the fall and rising he should be
 Of many in *Israel*, and to a sign
 Spoken against, that through my very Soul 90
 A sword shall pierce, this is my favour'd lot,
 My Exaltation to Afflictions high;
 Afflicted I may be, it seems, and blest;
 I will not argue that, nor will repine.
 But where delays he now? some great intent
 Conceals him: when twelve years he scarce had seen,
 I lost him, but so found, as well I saw
 He could not lose himself; but went about
 His Father's business; what he meant I mus'd, 99
 Since understand; much more his absence now
 Thus long to some great purpose he obscures.
 But I to wait with patience am inur'd;
 My heart hath been a store-house long of things
 And sayings laid up, portending strange events.

Thus *Mary* pondering oft, and oft to mind
 Recalling what remarkably had pass'd
 Since first her Salutation heard, with thoughts
 Meekly compos'd awaited the fulfilling:
 The while her Son tracing the Desert wild,
 Sole but with holiest Meditations fed, 110
 Into himself descended, and at once
 All his great work to come before him set;
 How to begin, how to accomplish best
 His end of being on Earth, and mission high:
 For Satan with sly preface to return
 Had left him vacant, and with speed was gon
 Up to the middle Region of thick Air,
 Where all his Potentates in Council fate;

There without sign of boast, or sign of joy,
Sollicitous and blank he thus began. 120

Princes, Heavens antient Sons, Æthereal Thrones,
Demonian Spirits now, from the Element
Each of his reign allotted, rightlier call'd,
Powers of Fire, Air, Water, and Earth beneath,
So may we hold our place and these mild seats
Without new trouble; such an Enemy
Is ris'n to invade us, who no less
Threat'ns then our expulsion down to Hell;
I, as I undertook, and with the vote
Consenting in full frequency was impowr'd, 130
Have found him, view'd him, tasted him, but find
Far other labour to be undergon
Then when I dealt with *Adam* first of Men,
Though *Adam* by his Wives allurements fell,
However to this Man inferior far,
If he be Man by Mothers side at least,
With more than humane gifts from Heav'n adorn'd,
Perfections absolute, Graces divine,
And amplitude of mind to greatest Deeds.
Therefore I am return'd, lest confidence 140
Of my success with *Eve* in Paradise
Deceive ye to persuasion over-sure
Of like succeeding here; I summon all
Rather to be in readiness, with hand
Or counsel to assist; lest I who erst
Thought none my equal, now be over-match'd.

So spake the old Serpent doubting, and from all
With clamour was assur'd thir utmost aid
At his command; when from amidst them rose
Belial the dissoluteest Spirit that fell 150

The sensuallest, and after *Asmodai*

The fleshliest Incubus, and thus advis'd.

Set women in his eye and in his walk,
 Among daughters of men the fairest found ;
 Many are in each Region passing fair
 As the noon Skie ; more like to Goddeses
 Then Mortal Creatures, graceful and discreet,
 Expert in amorous Arts, enchanting tongues
 Perswasive, Virgin majesty with mild
 And sweet allay'd, yet terrible to approach, 160
 Skill'd to retire, and in retiring draw
 Hearts after them tangl'd in Amorous Nets.
 Such object hath the power to soft'n and tame
 Severest temper, smooth the rugged'st brow,
 Enerve, and with voluptuous hope dissolve,
 Draw out with credulous desire, and lead
 At will the manliest, resolute'st breast,
 As the Magnetic hardest Iron draws.

Women, when nothing else, beguil'd the heart
 Of wisest *Solomon*, and made him build, 170
 And made him bow to the Gods of his Wives.

To whom quick answer Satan thus return'd.
Belial, in much uneven scale thou weigh'st
 All others by thy self ; because of old
 Thou thy self doat'st on womankind, admiring
 Thir shape, thir colour, and attractive grace,
 None are, thou think'st, but taken with such toys.
 Before the Flood thou with thy lusty Crew,
 False titl'd Sons of God, roaming the Earth
 Cast wanton eyes on the daughters of men, 180
 And coupl'd with them, and begot a race.
 Have we not seen, or by relation heard,

In Courts and Regal Chambers how thou lurk'ft,
 In Wood or Grove by moffie Fountain fide,
 In Valley or Green Meadow to way-lay
 Some beauty rare, *Califto*, *Clymene*,
Daphne, or *Semele*, *Antiopa*,
 Or *Amymone*, *Syrinx*, many more
 Too long, then lay'ft thy fcapcs on names ador'd,
Apollo, *Neptune*, *Jupiter*, or *Pan*, 190
 Satyr, or Fawn, or Silvan? But thefe haunts
 Delight not all; among the Sons of Men,
 How many have with a fmile made fmall account
 Of beauty and her lures, eafily fcorn'd
 All her affaults, on worthier things intent?
 Remember that *Pelleas* Conquerour,
 A youth, how all the beauties of the Eaft
 He flightly view'd, and flightly over-pafs'd;
 How hee firnam'd of *Africa* difmifs'd
 In his prime youth the fair *Iberian* maid. 200
 For *Solomon* he liv'd at eafe, and full
 Of honour; wealth, high fare, aim'd not beyond
 Higher defign then to enjoy his State;
 Thence to the bait of Women lay expos'd;
 But he whom we attempt is wifer far
 Then *Solomon*, of more exalted mind,
 Made and fet wholly on the accomplifhment
 Of greateft things; what woman will you find,
 Though of this Age the wonder and the fame,
 On whom his leifure will vouchfafe an eye 210
 Of fond defire? or fhould fhe confident,
 As fitting Queen ador'd on Beauties Throne,
 Descend with all her winning charms begirt
 To enamour, as the Zone of *Venus* once

Wrought that effect on *Jove*, so Fables tell;
 How would one look from his Majestick brow
 Seated as on the top of Vertues hill,
 Discount'nance her despis'd, and put to rout
 All her array; her female pride deject,
 Or turn to reverent awe? for Beauty stands 220
 In the admiration only of weak minds
 Led captive; cease to admire, and all her Plumes
 Fall flat and shrink into a trivial toy,
 At every sudden slighting quite abasht:
 Therefore with manlier objects we must try
 His constancy, with such as have more shew
 Of worth, of honour, glory, and popular praise;
 Rocks whereon greatest men have ofttest wreck'd;
 Or that which only seems to satisfy
 Lawful desires of Nature, not beyond; 230
 And now I know he hungers where no food
 Is to be found, in the wide Wilderness;
 The rest commit to me, I shall let pass
 No advantage, and his strength as oft assay.

He ceas'd, and heard thir grant in loud acclaim;
 Then forthwith to him takes a chosen band
 Of Spirits likest to himself in guile
 To be at hand, and at his beck appear,
 If cause were to unfold some active Scene
 Of various persons each to know his part; 240
 Then to the Desert takes with these his flight;
 Where still from shade to shade the Son of God
 After forty days fasting had remain'd,
 Now hungry first, and to himself thus said.

Where will this end? four times ten days I have
 pass'd

Wandring this woody maze, and humane food
 Nor tasted, nor had appetite : that Fast
 To Vertue I impute not, or count part
 Of what I suffer here ; if Nature need not,
 Or God support Nature without repast 250
 Though needing, what praise is it to endure ?
 But now I feel I hunger, which declares,
 Nature hath need of what she asks ; yet God
 Can satisfy that need some other way,
 Though hunger still remain : so it remain
 Without this bodies wasting, I content me,
 And from the sting of Famine fear no harm,
 Nor mind it, fed with better thoughts that feed
 Mee hungring more to do my Fathers will. 259

It was the hour of night, when thus the Son
 Commun'd in silent walk, then laid him down
 Under the hospitable covert nigh
 Of Trees thick interwoven ; there he slept,
 And dream'd, as appetite is wont to dream,
 Of meats and drinks, Natures refreshment sweet ;
 Him thought, he by the Brook of *Cherith* stood
 And saw the Ravens with their horny beaks
 Food to *Elijah* bringing Even and Morn,
 Though ravenous, taught to abstain from what they
 He saw the Prophet also how he fled [brought :
 Into the Desert, and how there he slept 271
 Under a Juniper ; then how awakt,
 He found his Supper on the coals prepar'd,
 And by the Angel was bid rise and eat,
 And eat the second time after repose,
 The strength whereof suffic'd him forty days ;
 Sometimes that with *Elijah* he partook,

Or as a gueſt with *Daniel* at his pulſe.

Thus wore out night, and now the Herald Lark
Left his ground-neſt, high towring to deſcry 280

The morns approach, and greet her with his Song:

As lightly from his graſſy Couch up roſe

Our Saviour, and found all was but a dream,

Faſting he went to ſleep, and faſting wak'd.

Up to a hill anon his ſteps he rear'd,

From whoſe high top to ken the proſpect round,

If Cottage were in view, Sheep-cote or Herd ;

But Cottage, Herd or Sheep-cote none he ſaw,

Only in a bottom ſaw a pleaſant Grove,

With chaunt of tuneful Birds reſounding loud ;

Thither he bent his way, determin'd there 291

To reſt at noon, and entr'd ſoon the ſhade

High rooft and walks beneath, and alleys brown

That open'd in the miſt a woody Scene,

Natures own work it ſeem'd (Nature taught Art)

And to a Superſtitious eye the haunt

Of Wood-Gods and Wood-Nymphs; he view'd it

When ſuddenly a man before him ſtood, [round,

Not ruſtic as before, but ſeemlier clad,

As one in City, or Court, or Palace bred, 300

And with fair ſpeech theſe words to him addreſs'd.

With granted leave officious I return,

But much more wonder that the Son of God

In this wild ſolitude ſo long ſhould bide

Of all things deſtitute, and well I know,

Not without hunger. Others of ſome note,

As ſtory tells, have trod this Wilderneſs ;

The Fugitive Bond-woman with her Son

Out caſt *Nebaioth*, yet found he relief

By a providing Angel ; all the race 310
 Of *Israel* here had famish'd, had not God
 Rain'd from Heaven Manna, and that Prophet bold
 Native of *Thebez* wandring here was fed
 Twice by a voice inviting him to eat.
 Of thee these forty days none hath regard,
 Forty and more deserted here indeed.

Towhom thus *Jesus*; what conclud'st thou hence?
 They all had need, I as thou see'st have none.

How hast thou hunger then? Satan reply'd,
 Tell me if Food were now before thee set, 320
 Would'st thou not eat? Thereafter as I like
 The giver, answer'd *Jesus*. Why should that
 Cause thy refusal, said the subtle Fiend,
 Hast thou not right to all Created things,
 Owe not all Creatures by just right to thee
 Duty and Service, nor to stay till bid,
 But tender all their power? nor mention I
 Meats by the Law unclean, or offer'd first
 To Idols, those young *Daniel* could refuse ;
 Nor proffer'd by an Enemy, though who 330
 Would scruple that, with want oppress? behold
 Nature asham'd, or better to express,
 Troubl'd that thou should'st hunger, hath purvey'd
 From all the Elements her choicest store
 To treat thee as befits, and as her Lord
 With honour, only deign to sit and eat.

He spake no dream, for as his words had end,
 Our Saviour lifting up his eyes beheld
 In ample space under the broadest shade
 A Table richly spread, in regal mode, 340
 With dishes pil'd, and meats of noblest sort

And favour, Beasts of chase, or Fowl of game,
 In pastry built, or from the spit, or boyl'd,
 Gris-amber-steam'd; all Fish from Sea or Shore,
 Freshet, or purling Brook, of shell or fin,
 And exquisite name, for which was drain'd
Pontus and *Lucrine* Bay, and *Afric* Coast
 Alas how simple, to these Cates compar'd,
 Was that crude Apple that diverted *Eve*!
 And at a stately side-board by the wine 350
 That fragrant smell diffus'd, in order stood
 Tall stripling youths rich clad, of fairer hew
 Then *Ganymed* or *Hylas*, distant more
 Under the Trees now trip'd, now solemn stood
 Nymphs of *Diana's* train, and *Naiades*
 With fruits and flowers from *Amalthea's* horn,
 And Ladies of th' *Hesperides*, that seem'd
 Fairer then feign'd of old, or fabl'd since
 Of Fairy Damsels met in Forest wide
 By Knights of *Logres*, or of *Lyones*, 360
Lancelot or *Pelleas*, or *Pellenore*,
 And all the while Harmonious Airs were heard
 Of chiming strings, or charming pipes and winds
 Of gentlest gale *Arabian* odors fann'd
 From their soft wings, and *Flora's* earliest smells.
 Such was the Splendour, and the Tempter now
 His invitation earnestly renew'd.

What doubts the Son of God to fit and eat?
 These are not Fruits forbidden, no interdict
 Defends the touching of these viands pure, 370
 Thir taste no knowledge works, at least of evil,
 But life preserves, destroys life's enemy,
 Hunger with sweet restorative delight.

All these are Spirits of Air, and Woods, and Springs,
Thy gentle Ministers, who come to pay
Thee homage, and acknowledge thee thir Lord :
What doubt'st thou Son of God? sit down and eat.

To whom thus Jesus temperately reply'd :
Said'st thou not that to all things I had right?
And who withholds my pow'r that right to use?
Shall I receive by gift what of my own, 381
When and where likes me best, I can command ?
I can at will, doubt not, as soon as thou,
Command a Table in this Wilderness,
And call swift flights of Angels ministrant
Array'd in Glory on my cup to attend :
Why should'st thou then obtrude this diligence,
In vain, where no acceptance it can find,
And with my hunger what hast thou to do ?
Thy pompous Delicacies I contemn, 390
And count thy specious gifts no gifts but guiles.

To whom thus answer'd Satan malecontent :
That I have also power to give thou seest,
If of that pow'r I bring thee voluntary
What I might have bestow'd on whom I pleas'd,
And rather opportunely in this place
Chose to impart to thy apparent need;
Why should'st thou not accept it? but I see
What I can do or offer is suspect ;
Of these things others quickly will dispose 400
Whose pains have earn'd the farfet spoil. With that
Both Table and Provision vanish quite
With sound of Harpies wings, and Talons heard ;
Only the importune Tempter still remain'd,
And with these words his temptation pursu'd.

By hunger, that each other Creature tames,
 Thou art not to be harm'd, therefore not mov'd;
 Thy temperance invincible besides,
 For no allurements yields to appetite,
 And all thy heart is set on high designs, 410
 High actions: but wherewith to be achiev'd?
 Great acts require great means of enterprise,
 Thou art unknown, unfriended, low of birth,
 A Carpenter thy Father known, thy self
 Bred up in poverty and straits at home;
 Lost in a Desert here and hunger-bit:
 Which way or from what hope dost thou aspire
 To greatness? whence Authority deriv'd,
 What Followers, what Retinue canst thou gain,
 Or at thy heels the dizzy Multitude, 420
 Longer then thou canst feed them on thy cost?
 Money brings Honour, Friends, Conquest, and
 What rais'd *Antipater* the *Edomite*, [Realms;
 And his Son *Herod* plac'd on *Juda's* Throne;
 (Thy throne) but gold that got him puissant friends?
 Therefore, if at great things thou wouldst arrive,
 Get Riches first, get Wealth, and Treasure heap,
 Not difficult, if thou hearken to me,
 Riches are mine, Fortune is in my hand;
 They whom I favour thrive in wealth amain, 430
 While Virtue, Valour, Wisdom sit in want.

To whom thus Jesus patiently reply'd;
 Yet Wealth without these three is impotent,
 To gain dominion or to keep it gain'd.
 Witness those antient Empires of the Earth,
 In highth of all thir flowing wealth dissolv'd:
 But men endu'd with these have oft attain'd

In lowest poverty to highest deeds ;
Gideon and *Jephtha*, and the Shepherd lad,
 Whose off-spring on the Throne of *Juda* sat 440
 So many Ages, and shall yet regain
 That seat, and reign in *Israel* without end.
 Among the Heathen, (for throughout the World
 To me is not unknown what hath been done
 Worthy of Memorial) canst thou not remember
Quintius, *Fabricius*, *Curius*, *Regulus* ?
 For I esteem those names of men so poor
 Who could do mighty things, and could contemn
 Riches though offer'd from the hand of Kings.
 And what in me seems wanting, but that I 450
 May also in this poverty as soon
 Accomplish what they did, perhaps and more ?
 Extol not Riches then, the toyl of Fools,
 The wise mans cumbrance if not snare, more apt
 To slacken Virtue, and abate her edge,
 Then prompt her to do aught may merit praise.
 What if with like aversion I reject
 Riches and Realms ; yet not for that a Crown,
 Golden in shew, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights
 To him who wears the Regal Diadem, 461
 When on his shoulders each mans burden lies ;
 For therein stands the office of a King,
 His Honour, Vertue, Merit and chief Praise,
 That for the Publick all this weight he bears.
 Yet he who reigns within himself, and rules
 Passions, Desires, and Fears, is more a King ;
 Which every wise and vertuous man attains :
 And who attains not, ill aspires to rule

Cities of men, or head-strong Multitudes, 470
 Subject himself to Anarchy within,
 Or lawless passions in him which he serves.
 But to guide Nations in the way of truth
 By saving Doctrine, and from error lead
 To know, and knowing worship God aright,
 Is yet more Kingly, this attracts the Soul,
 Governs the inner man, the nobler part,
 That other o're the body only reigns,
 And oft by force, which to a generous mind
 So reigning can be no sincere delight. 480
 Besides to give a Kingdom hath been thought
 Greater and nobler done, and to lay down
 Far more magnanimous, then to assume.
 Riches are needless then, both for themselves,
 And for thy reason why they should be sought,
 To gain a Scepter, ofttest better mis't.

The End of the Second Book.



Paradise Regain'd.

BOOK III.

SO spake the Son of God, and Satan stood
A while as mute confounded what to say,
What to reply, confuted and convinc't
Of his weak arguing, and fallacious drift;
At length collecting all his Serpent wiles,
With soothing words renew'd, him thus accosts.

I see thou know'st what is of use to know,
What best to say canst say, to do canst do;
Thy actions to thy words accord, thy words
To thy large heart give utterance due, thy heart
Contains of good, wise, just, the perfect shape. 11
Should Kings and Nations from thy mouth consult,
Thy Counsel would be as the Oracle
Urim and *Thummim*, those oraculous gems
On *Aaron's* breast: or tongue of Seers old
Infallible; or wert thou sought to deeds
That might require th' array of war, thy skill
Of conduct would be such, that all the world
Could not sustain thy Prowess, or subsist
In battel, though against thy few in arms. 20
These God-like Vertues wherefore dost thou hide?
Affecting private life, or more obscure
In savage Wilderness, wherefore deprive

All Earth her wonder at thy acts, thy self
 The fame and glory, glory the reward
 That sole excites to high attempts the flame
 Of most erected Spirits, most temper'd pure
 Ætherial, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and powers all but the highest? 30
 Thy years are ripe, and over-ripe, the Son,
 Of *Macedonian Philip* had e're these
 Won *Asia* and the Throne of *Cyrus* held
 At his dispose, young *Scipio* had brought down
 The *Carthaginian* pride, young *Pompey* quell'd
 The *Pontic* King and in triumph had rode.
 Yet years, and to ripe years judgment mature,
 Quench not the thirst of glory, but augment.
 Great *Julius*, whom now all the world admires
 The more he grew in years, the more inflam'd 40
 With glory, wept that he had liv'd so long
 Inglorious: but thou yet art not too late.

To whom our Saviour calmly thus reply'd.
 Thou neither dost perswade me to seek wealth
 For Empires sake, nor Empire to affect
 For glories sake by all thy argument.
 For what is glory but the blaze of fame,
 The peoples praise, if always praise unmixt?
 And what the people but a herd confus'd, 49
 A miscellaneous rabble, who extol [praise,
 Things vulgar, & well weigh'd, scarce worth the
 They praise and they admire they know not what;
 And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon thir tongues and be thir talk,

Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.
 Th' intelligent among them and the wise
 Are few, and glory scarce of few is rais'd.
 This is true glory and renown, when God 60
 Looking on the Earth, with approbation marks
 The just man, and divulges him through Heaven
 To all his Angels, who with true applause
 Recount his praises; thus he did to *Job*,
 When to extend his fame through Heaven & Earth,
 As thou to thy reproach mayst well remember,
 He ask'd thee, hast thou seen my servant *Job*?
 Famous he was in Heaven, on Earth less known;
 Where glory is false glory, attributed
 To things not glorious, men not worthy of fame.
 They err who count it glorious to subdue 71
 By Conquest far and wide, to over-run
 Large Countries, and in field great Battels win,
 Great Cities by assault: what do these Worthies,
 But rob and spoil, burn, slaughter, and enslave
 Peaceable Nations, neighbouring, or remote,
 Made Captive, yet deserving freedom more
 Than those thir Conquerours, who leave behind
 Nothing but ruin wheresoe're they rove,
 And all the flourishing works of peace destroy, 80
 Then swell with pride, and must be titl'd Gods,
 Great Benefactors of mankind, Deliverers,
 Worship't with Temple, Priest and Sacrifice;
 One is the Son of *Jove*, of *Mars* the other,
 Till Conquerour Death discover them scarce men,
 Rowling in brutish vices, and deform'd,
 Violent or shameful death thir due reward.

But if there be in glory aught of good,
 It may by means far different be attain'd
 Without ambition, war, or violence ; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance ; I mention still
 Him whom thy wrongs with Saintly patience born,
 Made famous in a Land and times obscure ;
 Who names not now with honour patient *Job* ?
 Poor *Socrates* (who next more memorable ?)
 By what he taught and suffer'd for so doing,
 For truths sake suffering death unjust, lives now
 Equal in fame to proudest Conquerours.
 Yet if for fame and glory aught be done, 100
 Aught suffer'd ; if young *African* for fame
 His wasted Country freed from *Punic* rage,
 The deed becomes unprais'd, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek
 Oft not deserv'd ? I seek not mine, but his
 Who sent me, and thereby witness whence I am.

To whom the Tempter murmuring thus reply'd.
 Think not so slight of glory ; therein least
 Resembling thy great Father : he seeks glory, 110
 And for his glory all things made, all things
 Orders and governs, nor content in Heaven
 By all his Angels glorifi'd, requires
 Glory from men, from all men good or bad,
 Wise or unwise, no difference, no exemption ;
 Above all Sacrifice, or hallow'd gift
 Glory he requires, and glory he receives
 Promiscuous from all Nations, Jew, or Greek,
 Or Barbarous, nor exception hath declar'd ;

Book 3. PARADISE REGAIN'D.

From us his foes pronounc't glory he exacts. 120

To whom our Saviour fervently reply'd.
And reason ; since his word all things produc'd,
Though chiefly not for glory as prime end,
But to shew forth his goodness, and impart
His good communicable to every soul
Freely ; of whom what could he less expect
Then glory and benediction, that is thanks,
The slightest, easiest, readiest recompence
From them who could return him nothing else,
And not returning that would likeliest render 130
Contempt instead, dishonour, obloquy ?

Hard recompence, unfutable return
For so much good, so much beneficence.
But why should man seek glory ? who of his own
Hath nothing, and to whom nothing belongs
But condemnation, ignominy, and shame ?
Who for so many benefits receiv'd
Turn'd recreant to God, ingrate and false,
And so of all true good himself despoil'd,
Yet, sacrilegious, to himself would take 140
That which to God alone of right belongs ;
Yet so much bounty is in God, such grace,
That who advance his glory, not thir own,
Them he himself to glory will advance.

So spake the Son of God ; and here again
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another Plea bethought him soon.

Of glory as thou wilt, said he, so deem, 150
Worth or not worth the seeking, let it pass :

But to a Kingdom thou art born, ordain'd
 To fit upon thy Father *David's* Throne ;
 By Mothers side thy Father, though thy right
 Be now in powerful hands, that will not part
 Easily from possession won with arms ;
Judæa now and all the promis'd land
 Reduc't a Province under Roman yoke,
 Obeys *Tiberius* ; nor is always rul'd
 With temperate sway ; oft have they violated 160
 The Temple, oft the Law with foul affronts,
 Abominations rather, as did once
Antiochus : and think'st thou to regain
 Thy right by sitting still or thus retiring ?
 So did not *Machabeus* : he indeed
 Retir'd unto the Desert, but with arms ;
 And o're a mighty King so oft prevail'd,
 That by strong hand his Family obtain'd, [usurp'd,
 Though Priests, the Crown, and *David's* Throne
 With *Modin* and her Suburbs once content. 170
 If Kingdom move thee not, let move thee Zeal,
 And Duty ; Zeal and Duty are not flow ;
 But on Occasions forelock watchful wait.
 They themselves rather are occasion best,
 Zeal of thy Fathers house, Duty to free
 Thy Country from her Heathen servitude ;
 So shalt thou best fullfil, best verifie
 The Prophets old, who sung thy endless raign,
 The happier raign the sooner it begins, 179
 Raign then ; what canst thou better do the while ?
 To whom our Saviour answer thus return'd.
 All things are best fullfil'd in their due time,
 And time there is for all things, Truth hath said :

If of my raign Prophetic Writ hath told
That it shall never end, so when begin
The Father in his purpose hath decreed,
He in whose hand all times and seasons roul.
What if he hath decreed that I shall first
Be try'd in humble state, and things adverse,
By tribulations, injuries, insults, 190
Contempts, and scorns, and snares, and violence,
Suffering, abstaining, quietly expecting
Without distrust or doubt, that he may know
What I can suffer, how obey? who best
Can suffer, best can do; best reign, who first
Well hath obey'd; just tryal e're I merit
My exaltation without change or end.

But what concerns it thee when I begin
My everlasting Kingdom, why art thou
Sollicitous, what moves thy inquisition? 200
Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction?

To whom the Tempter inly rackt reply'd.
Let that come when it comes; all hope is lost
Of my reception into grace; what worse?
For where no hope is left, is left no fear;
If there be worse, the expectation more
Of worse torments me then the feeling can.
I would be at the worst; worst is my Port,
My harbour and my ultimate repose, 210
The end I would attain, my final good.
My error was my error, and my crime
My crime; whatever for it self condemn'd,
And will alike be punish'd; whether thou
Raigh or raigh not; though to that gentle brow

Willingly I could flye, and hope thy raign,
 From that placid aspect and meek regard,
 Rather then aggravate my evil state,
 Would stand between me and thy Fathers ire,
 (Whose ire I dread more then the fire of Hell)
 A shelter and a kind of shading cool 221
 Interposition, as a summers cloud.

If I then to the worst that can be haft,
 Why move thy feet so slow to what is best,
 Happiest both to thy self and all the world,
 That thou who worthiest art should'ft be thir King?
 Perhaps thou linger'ft in deep thoughts detain'd
 Of the enterprize so hazardous and high;
 No wonder, for though in thee be united
 What of perfection can in man be found, 230

Or human nature can receive, consider
 Thy life hath yet been private, most part spent
 At home, scarce view'd the *Gallilean* Towns,
 And once a year *Jerusalem*, few days
 Shortsojourn; and whatthence could'ft thou observe?
 The world thou hast not seen, much less her glory,
 Empires, and Monarchs, and thir radiant Courts,
 Best school of best experience, quickest in fight
 In all things that to greatest actions lead.

The wisest, unexperienc't, will be ever 240
 Timorous and loath, with novice modesty,
 (As he who seeking Asses found a Kingdom)
 Irresolute, unhardy, unadventurous:

But I will bring thee where thou soon shalt quit
 Those rudiments, and see before thine eyes
 The Monarchies of the Earth, thir pomp and state,
 Sufficient introduction to inform

Thee of thy self so ant. in regal Arts.

And regal Myſteries ; that thou may'ſt know
How beſt their oppoſition to withſtand. 250

With that (ſuch power was giv'n him then) he took
The Son of God up to a Mountain high.
It was a Mountain at whoſe verdant feet
A ſpacious plain out ſtretch't in circuit wide
Lay pleaſant ; from his ſide two rivers flow'd,
Th' one winding, the other ſtrait and left between
Fair Champain with leſs rivers interveind,
Then meeting joyn'd thir tribute to the Sea :
Fertil of corn the glebe, of oyl and wine, [hills,
With herds the paſtures throng'd, with flocks the
Huge Cities and high tow'r'd, that well might ſeem
The ſeats of mightieſt Monarchs, and ſo large
The Proſpect was, that here and there was room
For barren deſert fountainleſs and dry.
To this high mountain top the Tempter brought
Our Saviour, and new train of words began.

Well have we ſpeeded, and o're hill and dale,
Foreſt and field, and flood, Temples and Towers
Cut ſhorter many a league ; here thou behold'ſt
Aſſyria and her Empires antient bounds, 270
Araxes and the *Caspian* lake, thence on
As far as *Indus* Eaſt, *Euphrates* Weſt,
And oft beyond ; to South the *Perſian* Bay,
And inacceſſible the *Arabian* drouth :
Here *Ninevee*, of length within her wall
Several days journey, built by *Ninus* old,
Of that firſt golden Monarchy the feat,
And feat of *Salmanaſſar*, whoſe ſucceſs
Iſrael in long captivity ſtill mourns ;
There *Babylon* the wonder of all tongues, 280
As antient, but rebuilt by him who twice

Judah and all thy Father *David's* house
 Led captive, and *Jerusalem* laid waste,
 Till *Cyrus* set them free; *Persepolis*
 His City there thou seest, and *Bactra* there;
Ecbatana her structure vast there shews,
 And *Hecatompylos* her hunderd gates,
 There *Susa* by *Choaspes*, amber stream,
 The drink of none but Kings; of later fame
 Built by *Emathian*, or by *Parthian* hands, 290
 The great *Seleucia*, *Nisibis*, and there
Artaxata, *Teredon*, *Tesiphon*,
 Turning with easie eye thou may'st behold.
 All these the *Parthian*, now some Ages past,
 By great *Arfaces* led, who founded first
 That Empire, under his dominion holds
 From the luxurious Kings of *Antioch* won.
 And just in time thou com'st to have a view
 Of his great power; for now the *Parthian* King
 In *Ctesiphon* hath gather'd all his Host 300
 Against the *Scythian*, whose incursions wild
 Have wasted *Sogdiana*; to her aid
 He marches now in hast; see, though from far,
 His thousands, in what martial equipage
 They issue forth, Steel Bows, and Shafts their arms
 Of equal dread in flight, or in pursuit;
 All Horsemen, in which fight they most excel;
 See how in warlike muster they appear,
 In Rhombs and wedges, and half moons, and wings.
 He look't and saw what numbers numberless
 The City gates out powr'd, light armed Troops
 In coats of Mail and military pride;
 In Mail thir horses clad, yet fleet and strong,
 Prauncing their riders bore, the flower and choice

Of many Provinces from bound to bound ;
 From *Arachofia*, from *Candaor* East,
 And *Margiana* to the *Hyrceanian* cliffs
 Of *Caucafus*, and dark *Iberian* dales,
 From *Atropatia* and the neighbouring plains
 Of *Adiabene*, *Media*, and the South 320
 Of *Sufiana* to *Balfara's* hav'n.

He faw them in thir forms of battell rang'd,
 How quick they wheel'd, and flying behind them shot
 Sharp fleet of arrowie fhowers againft the face
 Of thir purfuers, and overcame by flight ;
 The field all iron caft a gleaming brown,
 Nor wanted clouds of foot, nor on each horn,
 Cuiraffiers all in ftel for ftanding fight ;
 Chariots or Elephants endorft with Towers
 Of Archers, nor of labouring Pioners 330
 A multitude with Spades and Axes arm'd
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raife hill, or over-lay
 With bridges rivers proud, as with a yoke ;
 Mules after thefe, Camels and Dromedaries,
 And Waggon's fraught with Utenfils of war.
 Such forces met not, nor fo wide a camp,
 When *Agrican* with all his Northern powers
 Befieg'd *Albracca*, as Romances tell ;

The City of *Gallaphrone*, from thence to win
 The faireft of her Sex *Angelica* 341
 His daughter, fought by many Proweft Knights,
 Both *Paynim*, and the Peers of *Charleman*.
 Such and fo numerous was thir Chivalrie ;
 At fight whereof the Fiend yet more prefum'd,
 And to our Saviour thus his words renew'd.

That thou may'ft know I feek not to engage

Thy Vertue, and not every way secure
 On no slight grounds thy safety ; hear, and mark
 To what end I have brought thee hither and shew
 All this fair fight ; thy Kingdom though foretold
 By Prophet or by Angel, unless thou
 Endeavour, as thy Father *David* did,
 Thou never shalt obtain ; prediction still
 In all things, and all men, supposes means,
 Without means us'd, what it predicts revokes.
 But say thou wer't possess'd of *David's* Throne
 By free consent of all, none opposite,
Samaritan or *Jew* ; how could'st thou hope
 Long to enjoy it quiet and secure, 360
 Between two such enclosing enemies
Roman and *Parthian* ? therefore one of these
 Thou must make sure thy own, the *Parthian* first
 By my advice, as nearer and of late
 Found able by invasion to annoy
 Thy country, and captive lead away her Kings
Antigonus, and old *Hyrceanus* bound,
 Maugre the *Roman* : it shall be my task
 To render thee the *Parthian* at dispose ;
 Chuse which thou wilt by conquest or by leag
 By him thou shalt regain, without him not, 371
 That which alone can truly reinstall thee
 In *David's* royal seat, his true Successour,
 Deliverance of thy brethren, those ten Tribes
 Whose off-spring in his Territory yet serve
 In *Habor*, and among the *Medes* dispers't,
 Ten Sons of *Jacob*, two of *Joseph* lost
 Thus long from *Israel* ; serving as of old
 Thir Fathers in the land of *Egypt* serv'd,
 This offer sets before thee to deliver. 380

These if from servitude thou shalt restore
 To thir inheritance, then, nor till then,
 Thou on the Throne of *David* in full glory,
 From *Egypt* to *Euphrates* and beyond
 Shalt raig, and *Rome* or *Cæsar* not need fear.

To whom our Saviour answer'd thus unmov'd,
 Much ostentation vain of fleshly arm,
 And fragile arms, much instrument of war
 Long in preparing, soon to nothing brought,
 Before mine eyes thou hast set; and in my ear
 Vented much policy, and projects deep 391
 Of enemies, of aids, battels and leagues,
 Plausible to the world, to me worth naught.
 Means I must use thou say'st, prediction else
 Will unpredict and fail me of the Throne:
 My time I told thee, (and that time for thee
 Were better farthest off) is not yet come;
 When that comes think not thou to find me slack
 On my part aught endeavouring, or to need
 Thy politic maxims, or that cumbersome 400
 Luggage of war there shewn me, argument
 Of human weakness rather than of strength.
 My brethren, as thou call'st them; those Ten Tribes
 I must deliver, if I mean to raig
David's true heir, and his full Scepter sway
 To just extent over all *Israel's* Sons;
 But whence to thee this zeal, where was it then
 For *Israel*, or for *David*, or his Throne,
 When thou stood'st up his Tempter to the pride
 Of numbring *Israel*, which cost the lives 410
 Of threescore and ten thousand *Israelites*
 By three days Pestilence? such was thy zeal
 To *Israel* then, the same that now to me.

As for those captive Tribes, themselves were they
 Who wrought their own captivity, fell off
 From God to worship Calves, the Deities
 Of *Egypt*, *Baal* next and *Ashtaroth*,
 And all the Idolatries of Heathen round,
 Besides thir other worfe then heathenish crimes;
 Nor in the land of their captivity 420
 Humbled themselves, or penitent befought
 The God of their fore-fathers; but so dy'd
 Impenitent, and left a race behind
 Like to themselves, distinguishable scarce
 From Gentils, but by Circumcision vain,
 And God with Idols in their worship joyn'd.
 Should I of these the liberty regard,
 Who freed, as to their antient Patrimony,
 Unhumbl'd, unrepentant, unreform'd,
 Headlong would follow; and to thir Gods perhaps
 Of *Bethel* and of *Dan*? no, let them serve 431
 Thir enemies, who serve Idols with God.
 Yet he at length, time to himself best known,
 Remembring *Abraham* by some wond'rous call
 May bring them back repentant and sincere,
 And at their passing cleave the *Affyrian* flood,
 While to their native land with joy they hast,
 As the Red Sea and *Jordan* once he cleft,
 When to the promis'd land thir Fathers pass'd;
 To his due time and providence I leave them. 440

So spake *Israel's* true King, and to the Fiend
 Made answer meet, that made void all his wiles.
 So fares it when with truth falsehood contends.

The End of the Third Book.



Paradise Regain'd.

BOOK IV.

PERPLEX'D and troubl'd at his bad success
The Tempter stood, nor had what to
reply,
Discover'd in his fraud, thrown from his hope,
So oft, and the perswasive Rhetoric
That sleek't his tongue, and won so much on *Eve*,
So little here, nay lost; but *Eve* was *Eve*,
This far his over-match, who self deceiv'd
And rash, before-hand had no better weigh'd
The strength he was to cope with, or his own :
But as a man who had been matchless held 10
In cunning, over-reach't where least he thought,
To salve his credit, and for very spight
Still will be tempting him who foys him still,
And never cease, though to his shame the more ;
Or as a swarm of flies in vintage time,
About the wine-press where sweet moult is powr'd,
Beat off, returns as oft with humming sound ;
Or surging waves against a solid rock,
Though all to shivers dash't, the assault renew,
Vain battery, and in froth or bubbles end ; 20
So Satan, whom repulse upon repulse
Met ever ; and to shameful silence brought,

Yet gives not o're though desperate of success,
 And his vain importunity pursues.
 He brought our Saviour to the western side
 Of that high mountain, whence he might behold
 Another plain, long but in bredth not wide ;
 Wash'd by the Southern Sea, and on the North
 To equal length back'd with a ridge of hills 29
 That screen'd the fruits of the earth and seats of men
 From cold *Septentrion* blasts, thence in the midst
 Divided by a river, of whose banks
 On each side an Imperial City stood,
 With Towers and Temples proudly elevate
 On seven small Hills, with Palaces adorn'd,
 Porches and Theatres, Baths, Aqueducts,
 Statues and Trophees, and Triumphal Arcs,
 Gardens and Groves presented to his eyes,
 Above the highth of Mountains interpos'd.
 By what strange Parallax or Optic skill 40
 Of vision multiplyed through air, or glafs
 Of Telescope, were curious to enquire :
 And now the Tempter thus his silence broke.

The City which thou seeft no other deem
 Then great and glorious *Rome*, Queen of the Earth
 So far renown'd, and with the spoils enricht
 Of Nations ; there the Capitol thou seeft
 Above the rest lifting his stately head
 On the *Tarpeian* rock, her Cittadel
 Impregnable, and there Mount *Palatine* 50
 The Imperial Palace, compafs huge, and high
 The Structure, skill of nobleft Architects,
 With gilded battlements, conspicuous far,
 Turrets and Terrafes, and glittering Spires.

Many a fair Edifice besides, more like
 Houses of Gods (so well I have dispos'd
 My Aerie Microscope) thou may'st behold
 Outside and inside both, pillars and roofs
 Carv'd work, the hand of fam'd Artificers
 In Cedar, Marble, Ivory or Gold. 60

Thence to the gates cast round thine eye, and see
 What conflux issuing forth, or entring in,
 Pretors, Proconsuls to thir Provinces
 Hast'ing or on return, in robes of State ;
 Lic'tors and rods the ensigns of thir power,
 Legions and Cohorts, turmes of horse and wings :
 Or Embassies from Regions far remote
 In various habits on the *Appian* road,
 Or on the *Æmilian*, some from farthest South,
Syene, and where the shadow both way falls, 70
Meroe Nilotic Isle, and more to West,
 The Realm of *Bocchus* to the Black-moor Sea ;
 From the *Asian* Kings and *Parthian* among these,
 From *India* and the golden *Chersones*,
 And utmost *Indian* Isle *Taprobane*,
 Dusk faces with white filken Turbants wreath'd :
 From *Gallia*, *Gades*, and the *Brittish* West,
Germans and *Scythians*, and *Sarmatians* North
 Beyond *Danubius* to the *Tauric* Pool.

All Nations now to *Rome* obedience pay, 80
 To *Rome's* great Emperour, whose wide domain
 In ample Territory, wealth and power,
 Civility of Manners, Arts, and Arms,
 And long Renown thou justly may'st prefer
 Before the *Parthian* ; these two Thrones except,
 The rest are barbarous, and scarce worth the fight,

Shar'd among petty Kings too far remov'd ;
 These having shewn thee, I have shewn thee all
 The Kingdoms of the world, and all thir glory.
 This Emperour hath no Son, and now is old, 90
 Old, and lascivious, and from *Rome* retir'd
 To *Capreæ* an Island small but strong
 On the *Campanian* shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked Favourite
 All publick cares, and yet of him suspicious,
 Hated of all, and hating ; with what ease
 Indu'd with Regal Vertues as thou art,
 Appearing, and beginning noble deeds,
 Might'st thou expel this monster from his Throne
 Now made a stye, and in his place ascending 101
 A victor people free from servile yoke ?
 And with my help thou may'st ; to me the power
 Is given, and by that right I give it thee.
 Aim therefore at no less then all the world,
 Aim at the highest, without the highest attain'd
 Will be for thee no fitting, or not long
 On *David's* Throne, be propheci'd what will.

To whom the Son of God unmov'd reply'd.
 Nor doth this grandeur and majestic show 110
 Of luxury, though call'd magnificence,
 More then of arms before, allure mine eye,
 Much less my mind ; though thou should'st add to tell
 Thir sumptuous gluttonies, and gorgeous feasts
 On *Cittron* tables or *Atlantic* stone ;
 (For I have also heard, perhaps have read)
 Their wines of *Setia*, *Cales*, and *Falerne*,
Chios and *Creet*, and how they quaff in Gold,

Cryſtal and Myrrhine cups imboſs'd with Gems
 And ſtuds of Pearl, to me ſhould'ſt tell who thirſt
 And hunger ſtill: then Embaſſies thou ſhew'ſt 121
 From Nations far and nigh; what honour that,
 But tedious waſt of time to fit and hear
 So many hollow complements and lies,
 Outlandiſh flatteries? then proceed'ſt to talk
 Of the Emperour, how eaſily ſubdu'd,
 How gloriously; I ſhall, thou ſay'ſt, expel
 A brutiſh monſter: what if I withal
 Expel a Devil who firſt made him ſuch?
 Let his tormenter Conſcience find him out, 130
 For him I was not ſent, nor yet to free
 That people victor once, now vile and baſe,
 Deſervedly made vaſſal, who once juſt,
 Frugal, and mild, and temperate, conquer'd well,
 But govern ill the Nations under yoke,
 Peeling thir Provinces, exhausted all
 By luſt and rapine; firſt ambitious grown
 Of triumph that inſulting vanity;
 Then cruel, by thir ſports to blood enur'd
 Of fighting beaſts, and men to beaſts expos'd, 140
 Luxurious by thir wealth, and greedier ſtill,
 And from the daily Scene effeminate.
 What wiſe and valiant man would ſeek to free
 Theſe thus degenerate, by themſelves enſlav'd,
 Or could of inward ſlaves make outward free?
 Know therefore when my ſeaſon comes to fit
 On *David's* Throne, it ſhall be like a tree
 Spreading and over-ſhadowing all the Earth,
 Or as a ſtone that ſhall to pieces daſh
 All Monarchies beſides throughout the world, 150

And of my Kingdom there shall be no end :
Means there shall be to this, but what the means,
Is not for thee to know, nor me to tell.

To whom the Tempter impudent repli'd.
I see all offers made by me how slight
Thou valu'st, because offer'd, and reject'st :
Nothing will please the difficult and nice,
Or nothing more then still to contradict :
On the other side know also thou, that I
On what I offer set as high esteem, 160
Nor what I part with mean to give for naught ;
All these which in a moment thou behold'st,
The Kingdoms of the world to thee I give ;
For giv'n to me, I give to whom I please,
No trifle ; yet with this reserve, not else,
On this condition, if thou wilt fall down,
And worship me as thy superior Lord,
Easily done, and hold them all of me ;
For what can less so great a gift deserve ?

Whom thus our Saviour answer'd with disdain.
I never lik'd thy talk, thy offers less, 171
Now both abhor, since thou hast dar'd to utter
The abominable terms, impious condition ;
But I endure the time, till which expir'd,
Thou hast permission on me. It is written
The first of all Commandments, Thou shalt worship
The Lord thy God, and only him shalt serve ;
And dar'st thou to the Son of God propound
To worship thee accurst, now more accurst
For this attempt bolder then that on *Eve*, 180
And more blasphemous ? which expect to rue.
The Kingdoms of the world to thee were giv'n,

Permitted rather, and by thee usurp't,
 Other donation none thou canst produce :
 If given, by whom but by the King of Kings,
 God over all supreme ? if giv'n to thee,
 By thee how fairly is the Giver now
 Repaid ? But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame,
 As offer them to me the Son of God, 190
 To me my own, on such abhorred pact,
 That I fall down and worship thee as God ?
 Get thee behind me ; plain thou now appear'st
 That Evil one, Satan for ever damn'd.

To whom the Fiend with fear abasht reply'd.
 Be not so fore offended, Son of God ;
 Though Sons of God both Angels are and Men,
 If I to try whether in higher sort
 Then these thou bear'st that title, have propos'd
 What both from Men and Angels I receive, 200
 Tetrarchs of fire, air, flood, and on the earth
 Nations besides from all the quarter'd winds,
 God of this world invok't and world beneath ;
 Who then thou art, whose coming is foretold
 To me so fatal, me it most concerns.
 The tryal hath indamag'd thee no way,
 Rather more honour left and more esteem ;
 Me naught advantag'd, missing what I aim'd.
 Therefore let pass, as they are transitory,
 The Kingdoms of this world ; I shall no more
 Advise thee, gain them as thou canst, or not. 211
 And thou thy self seem'st otherwise inclin'd
 Then to a worldly Crown, addicted more
 To contemplation and profound dispute,

As by that early action may be judg'd,
 When slipping from thy Mothers eye thou went'st
 Alone into the Temple; there was found
 Among the graveſt Rabbies diſputant
 On points and queſtions fitting *Mofes* Chair, 219
 Teaching not taught; the childhood ſhews the man,
 As morning ſhews the day. Be famous then
 By wiſdom; as thy Empire muſt extend,
 So let extend thy mind o're all the world,
 In knowledge, all things in it comprehend,
 All knowledge is not couch't in *Mofes* Law,
 The *Pentateuch* or what the Prophets wrote,
 The *Gentiles* alſo know, and write, and teach
 To admiration, led by Natures light;
 And with the *Gentiles* much thou muſt converſe,
 Ruling them by perſwaſion as thou mean'ſt, 230
 Without thir learning how wilt thou with them,
 Or they with thee hold converſation meet?
 How wilt thou reaſon with them, how refute
 Thir Idolifms, Traditions, Paradoxes?
 Error by his own arms is beſt evinc't.
 Look once more e're we leave this ſpecular Mount
 Weſtward, much nearer by Southweſt, behold
 Where on the *Ægean* ſhore a City ſtands
 Built nobly, pure the air, and light the ſoil,
Athens the eye of *Greece*, Mother of Arts 240
 And Eloquence, native to famous wits
 Or hofpitable, in her ſweet receſs,
 City or Suburban, ſtudious walks and ſhades;
 See there the Olive Grove of *Academe*,
Plato's retirement, where the *Attic* Bird
 Trills her thick-warbl'd notes the ſummer long,

There flowrie hill *Hymettus* with the sound
 Of Bees industrious murmur oft invites
 To studious musing; there *Ilissus* rous
 His whispering stream; within the walls then view
 The schools of antient Sages; his who bred 251
 Great *Alexander* to subdue the world,
Lyceum there, and painted *Stoa* next:
 There thou shalt hear and learn the secret power
 Of harmony in tones and numbers hit
 By voice or hand, and various-measur'd verse,
Æolian charms and *Dorian Lyric* Odes,
 And his who gave them breath, but higher sung,
 Blind *Melesigenes* thence *Homer* call'd, 259
 Whose Poem *Phæbus* challeng'd for his own.
 Thence what the lofty grave Tragœdians taught
 In *Chorus* or *Iambic*, teachers best
 Of moral prudence, with delight receiv'd
 In brief sententious precepts, while they treat
 Of fate, and chance, and change in human life;
 High actions, and high passions best describing:
 Thence to the famous Orators repair,
 Those antient, whose resistleless eloquence
 Wielded at will that fierce Democratic,
 Shook the Arsenal and fulmin'd over *Greece*, 270
 To *Macedon*, and *Artaxerxes* Throne;
 To sage Philosophy next lend thine ear,
 From Heaven descended to the low-rooft house
 Of *Socrates*, see there his Tenement,
 Whom well inspir'd the Oracle pronounc'd
 Wisest of men; from whose mouth issu'd forth
 Mellifluous streams that water'd all the schools
 Of Academics old and new, with those

Sirnam'd *Peripatetics*, and the Sect
Epicurean, and the *Stoic* severe ; 280
 These here revolve, or, as thou lik'st, at home,
 Till time mature thee to a Kingdom's waight ;
 These rules will render thee a King compleat
 Within thy self, much more with Empire joyn'd.

To whom our Saviour sagely thus repli'd.
 Think not but that I know these things, or think
 I know them not ; not therefore am I short
 Of knowing what I aught : he who receives
 Light from above, from the fountain of light,
 No other doctrine needs, though granted true ;
 But these are false, or little else but dreams, 291
 Conjectures, fancies, built on nothing firm.
 The first and wisest of them all profess'd
 To know this only, that he nothing knew ;
 The next to fabling fell and smooth conceits,
 A third sort doubted all things, though plain sence ;
 Others in vertue plac'd felicity,
 But vertue joyn'd with riches and long life,
 In corporal pleasure he, and careless ease,
 The Stoic last in Philosophic pride, 300
 By him call'd vertue ; and his vertuous man,
 Wise, perfect in himself, and all possessing
 Equal to God, oft shames not to prefer,
 As fearing God nor man, contemning all
 Wealth, pleasure, pain or torment, death and life,
 Which when he lists, he leaves, or boasts he can,
 For all his tedious talk is but vain boast,
 Or subtle shifts conviction to evade.
 Alas what can they teach, and not mislead ;
 Ignorant of themselves, of God much more, 310

And how the world began, and how man fell
 Degraded by himself, on grace depending?
 Much of the Soul they talk, but all awrie,
 And in themselves seek vertue, and to themselves
 All glory arrogate, to God give none,
 Rather accuse him under usual names,
 Fortune and Fate, as one regardless quite
 Of mortal things. Who therefore seeks in these
 True wisdom, finds her not, or by delusion
 Far worse, her false resemblance only meets, 320
 An empty cloud. However many books
 Wise men have said are wearisome; who reads
 Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 (And what he brings, what needs he elsewhere seek)
 Uncertain and unsettl'd still remains,
 Deep vers'd in books and shallow in himself,
 Crude or intoxicate, collecting toys,
 And trifles for choice matters, worth a sponge;
 As Children gathering pibles on the shore. 330
 Or if I would delight my private hours
 With Music or with Poem, where so soon
 As in our native Language can I find
 That solace? All our Law and Story strew'd
 With Hymns, our Psalms with artful terms inscrib'd,
 Our Hebrew Songs and Harps in *Babylon*,
 That pleas'd so well our Victors ear, declare
 That rather *Greece* from us these Arts deriv'd;
 Ill imitated, while they loudest sing
 The vices of thir Deities, and thir own 340
 In Fable, Hymn, or Song, so personating
 Thir Gods ridiculous, and themselves past shame.

Remove their fwelling Epithetes thick laid
 As varnifh on a Harlots cheek, the reft,
 Thin fown with aught of profit or delight,
 Will far be found unworthy to compare
 With *Sion's* fongs, to all true tafts excelling,
 Where God is prais'd aright, and Godlike men,
 The Holieft of Holies, and his Saints ;
 Such are from God inspir'd, not fuch from thee ;
 Unlefs where mortal vertue is exprefs't 351
 By light of Nature not in all quite loft.
 Thir Orators thou then extoll'ft, as thofe
 The top of Eloquence, Statifts indeed,
 And lovers of thir Country, as may feem ;
 But herein to our Prophets far beneath,
 As men divinely taught, and better teaching
 The folid rules of Civil Government
 In thir majestic unaffected ftile
 Then all the Oratory of *Greece* and *Rome*. 360
 In them is plaineft taught, and eafieft learnt,
 What makes a Nation happy, and keeps it fo,
 What ruins Kingdoms, and lays Cities flat ;
 Thefe only with our Law beft form a King.

So fpake the Son of God ; but Satan now
 Quite at a lofs, for all his darts were fpent,
 Thus to our Saviour with ftern brow reply'd.

Since neither wealth, nor honour, arms nor arts,
 Kingdom nor Empire pleafes thee, nor aught
 By me propos'd in life contemplative, 370
 Or active, tended on by glory, or fame,
 What doft thou in this World ? the Wildernefs
 For thee is fitteft place, I found thee there,
 And thither will return thee, yet remember

What I foretell thee, soon thou shalt have cause
 To wish thou never hadst rejected thus
 Nicely or cautiously my offer'd aid,
 Which would have set thee in short time with ease
 On *David's* Throne; or Throne of all the world,
 Now at full age, fulness of time, thy season, 380
 When Prophecies of thee are best fulfill'd.
 Now contrary, if I read aught in Heaven,
 Or Heav'n write aught of Fate, by what the Stars
 Voluminous, or single characters,
 In their conjunction met, give me to spell,
 Sorrows, and labours, opposition, hate,
 Attends thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death,
 A Kingdom they portend thee, but what Kingdom,
 Real or Allegoric I discern not, 390
 Nor when, eternal sure, as without end,
 Without beginning; for no date prefixt
 Directs me in the Starry Rubric set.

So saying he took (for still he knew his power
 Not yet expir'd) and to the Wilderness
 Brought back the Son of God, and left him there,
 Feigning to disappear. Darkness now rose,
 As day-light sunk, and brought in lowring night.
 Her shadowy off-spring unsubstantial both,
 Privation meer of light and absent day. 400
 Our Saviour meek and with untroubl'd mind
 After his aerie jaunt, though hurried fore,
 Hungry and cold betook him to his rest,
 Wherever, under some concurrence of shades
 Whose branching arms thick interwind might shield
 From dews and damps of night his shelter'd head,

But shelter'd slept in vain, for at his head
 The Tempter watch'd, and soon with ugly dreams
 Disturb'd his sleep; and either Tropic now
 'Gan thunder, and both ends of Heav'n, the Clouds
 From many a horrid rift abortive pour'd 411
 Fierce rain with lightning mixt, water with fire
 In ruine reconcil'd: nor slept the winds
 Within thir stony caves, but rush'd abroad
 From the four hinges of the world, and fell
 On the vext Wilderness, whose tallest Pines,
 Though rooted deep as high, and sturdiest Oaks
 Bow'd their Stiff necks, loaden with stormy blasts,
 Or torn up sheer: ill wast thou shrouded then,
 O patient Son of God, yet only stoodst 420
 Unshaken; nor yet staid the terror there,
 Infernal Ghosts, and Hellish Furies, round
 Environ'd thee, some howl'd, some yell'd, some
 shriek'd,

Some bent at thee thir fiery darts, while thou
 Sat'st unappall'd in calm and sinless peace.
 Thus pass'd the night so foul till morning fair
 Came forth with Pilgrim steps in amice gray;
 Who with her radiant finger still'd the roar
 Of thunder, chas'd the clouds, and laid the winds,
 And grisly Spectres, which the Fiend had rais'd
 To tempt the Son of God with terrors dire. 431
 And now the Sun with more effectual beams
 Had chear'd the face of Earth, and dry'd the wet
 From drooping plant, or dropping tree; the birds
 Who all things now behold more fresh and green,
 After a night of storm so ruinous,
 Clear'd up their choicest notes in bush and spray

To gratulate the sweet return of morn ;
Nor yet amidst this joy and brightest morn
Was absent, after all his mischief done, 440
The Prince of darkness, glad would also seem
Of this fair change, and to our Saviour came,
Yet with no new device, they all were spent,
Rather by this his last affront resolv'd,
Desperate of better course, to vent his rage,
And mad despight to be so oft repell'd.
Him walking on a Sunny hill he found,
Back'd on the North and West by a thick wood,
Out of the wood he starts in wonted shape ;
And in a careless mood thus to him said. 450

Fair morning yet betides thee Son of God,
After a dismal night ; I heard the rack
As Earth and Skie would mingle ; but my self
Was distant ; and these flaws, though mortals fear
As dangerous to the pillard frame of Heaven, [them
Or to the Earths dark basis underneath,
Are to the main as inconsiderable,
And harmless, if not wholsom, as a sneeze
To mans less universe, and soon are gone ; 459
Yet as being oft times noxious where they light
On man, beast, plant, wastful and turbulent,
Like turbulencies in the affairs of men,
Over whose heads they rore, and seem to point,
They oft fore-signifie and threaten ill :
This Tempest at this Desert most was bent ;
Of men at thee, for only thou here dwell'st.
Did I not tell thee, if thou didst reject
The perfect season offer'd with my aid
To win thy destin'd seat, but wilt prolong

All to the push of Fate, persue thy way 470
 Of gaining *David's* Throne no man knows when,
 For both the when and how is no where told,
 Thou shalt be what thou art ordain'd, no doubt;
 For Angels have proclaim'd it, but concealing
 The time and means : each act is rightliest done,
 Not when it must, but when it may be best.
 If thou observe not this, be sure to find,
 What I foretold thee, many a hard assay
 Of dangers, and adversities and pains,
 E're thou of *Israel's* Scepter get fast hold; 480
 Whereof this ominous night that clos'd thee round,
 So many terrors, voices, prodigies
 May warn thee, as a sure fore-going sign.

So talk'd he, while the Son of God went on
 And staid not, but in brief him answer'd thus.

Mee worse then wet thou find'st not; other harm
 Those terrors which thou speak'st of, did me none
 I never fear'd they could, though noising loud
 And threatning nigh; what they can do as signs
 Betok'ning, or ill boding, I contemn 490
 As false portents, not sent from God, but thee;
 Who knowing I shall reign past thy preventing,
 Obtrud'st thy offer'd aid, that I accepting
 At least might seem to hold all power of thee,
 Ambitious spirit, and wouldst be thought my God,
 And storm'st refus'd, thinking to terrifie
 Mee to thy will; desist, thou art discern'd
 And toil'st in vain, nor me in vain molest.

To whom the Fiend now swoln with rage reply'd:
 Then hear, O Son of *David*, Virgin-born; 500
 For Son of God to me is yet in doubt,

Of the Messiah I have heard foretold
 By all the Prophets ; of thy birth at length
 Announc't by *Gabriel* with the first I knew,
 And of the Angelic Song in *Bethlehem* field,
 On thy birth-night, that sung thee Saviour born.
 From that time seldom have I ceas'd to eye
 Thy infancy, thy childhood, and thy youth,
 Thy manhood last, though yet in private bred ;
 Till at the Ford of *Jordan* whither all 510
 Flock'd to the Baptist, I among the rest,
 Though not to be Baptiz'd, by voice from Heav'n
 Heard thee pronounc'd the Son of God belov'd.
 Thenceforth I thought thee worth my nearer view
 And narrower Scrutiny, that I might learn
 In what degree or meaning thou art call'd
 The Son of God, which bears no single fence ;
 The Son of God I also am, or was,
 And if I was, I am ; relation stands ;
 All men are Sons of God ; yet thee I thought
 In some respect far higher so declar'd. 521
 Therefore I watch'd thy footsteps from that hour,
 And follow'd thee still on to this vast wild ;
 Where by all best conjectures I collect.
 Thou art to be my fatal enemy.
 Good reason then, if I before-hand seek
 To understand my Adversary, who
 And what he is ; his wisdom, power, intent,
 By parl, or composition, truce, or league
 To win him, or win from him what I can. 530
 And opportunity I here have had
 To try thee, sift thee, and confess have found thee
 Proof against all temptation as a rock

Of Adamant, and as a Center, firm
 To the utmost of meer man both wise and good,
 Not more; for Honours, Riches, Kingdoms, Glory
 Have been before contemn'd, and may agen :
 Therefore to know what more thou art then man,
 Worth naming Son of God by voice from Heav'n,
 Another method I must now begin. 540

So saying he caught him up, and without wing
 Of *Hippogrif* bore through the Air sublime
 Over the Wilderness and o're the Plain ;
 Till underneath them fair *Jerusalem*,
 The holy City lifted high her Towers,
 And higher yet the glorious Temple rear'd
 Her pile, far off appearing like a Mount
 Of Alabaster, top't with golden Spires :
 There on the highest Pinacle he set
 The Son of God ; and added thus in scorn : 550

There stand, if thou wilt stand; to stand upright
 Will ask thee skill ; I to thy Fathers house
 Have brought thee, and highest plac't, highest is best,
 Now shew thy Progeny ; if not to stand,
 Cast thy self down ; safely if Son of God :
 For it is written, He will give command
 Concerning thee to his Angels, in thir hands
 They shall up lift thee, lest at any time
 Thou chance to dash thy foot against a stone.

To whom thus Jesus : also it is written, 560
 Tempt not the Lord thy God, he said and stood.
 But Satan smitten with amazement fell
 As when Earths Son *Antæus* (to compare
 Small things with greatest) in *Irassa* strove
 With *Joves Alcides*, and oft foil'd still rose,

Receiving from his mother Earth new strength,
 Fresh from his fall, and fiercer grapple joyn'd,
 Thrott'l'd at length in the Air, expir'd and fell;
 So after many a foil the Tempter proud,
 Renewing fresh assaults, amidst his pride 570
 Fell whence he stood to see his Victor fall.

And as that *Theban* Monster that propos'd
 Her riddle, and him, who solv'd it not, devour'd;
 That once found out and solv'd, for grief and spight
 Cast her self headlong from th' *Ismenian* steep,
 So strook with dread and anguish fell the Fiend,
 And to his crew, that sat consulting, brought
 Joyless triumphals of his hop't success,
 Ruin, and desperation, and dismay,
 Who durst so proudly tempt the Son of God.

So Satan fell and strait a fiery Globe 581
 Of Angels on full sail of wing flew nigh,
 Who on their plummy Vans receiv'd him soft
 From his uneasie station, and upbore
 As on a floating couch through the blithe Air,
 Then in a flowry valley set him down
 On a green bank, and set before him spread
 A table of Celestial Food, Divine,
 Ambrosial, Fruits fetcht from the tree of life,
 And from the fount of life Ambrosial drink, 590
 That soon refresh'd him wearied, and repair'd
 What hunger, if aught hunger had impair'd,
 Or thirst, and as he fed, Angelic Quires
 Sung Heavenly Anthems of his victory
 Over temptation, and the Tempter proud.

True Image of the Father whether thron'd
 In the bosom of blifs, and light of light

Conceiving, or remote from Heaven, enshrin'd
 In fleshly Tabernacle, and human form,
 Wandring the Wilderness, whatever place, 600
 Habit, or state, or motion, still expressing
 The Son of God, with Godlike force indu'd
 Against th' Attempter of thy Fathers Throne,
 And Thief of Paradise; him long of old
 Thou didst rebel, and down from Heav'n cast
 With all his Army, now thou hast aveng'd
 Supplanted *Adam*, and by vanquishing
 Temptation, hast regain'd lost Paradise,
 And frustrated the conquest fraudulent:
 He never more henceforth will dare set foot 610
 In Paradise to tempt; his snares are broke:
 For though that feat of earthly bliss be fail'd,
 A fairer Paradise is founded now
 For *Adam* and his chosen Sons, whom thou
 A Saviour art come down to re-install.
 Where they shall dwell secure, when time shall be
 Of Tempter and Temptation without fear.
 But thou, Infernal Serpent, shalt not long
 Rule in the Clouds; like an Autumnal Star 619
 Or Lightning thou shalt fall from Heav'n trod down
 Under his feet: for proof, e're this thou feel'st
 Thy wound, yet not thy last and deadliest wound
 By this repulse receiv'd, and hold'st in Hell
 No triumph; in all her gates *Abaddon* rues
 Thy bold attempt; hereafter learn with awe
 To dread the Son of God: he all unarm'd
 Shall chase thee with the terror of his voice
 From thy Demoniac holds, possession foul,
 Thee and thy Legions, yelling they shall flye,

And beg to hide them in a herd of Swine, 630
Left he command them down into the deep
Bound, and to torment sent before thir time.
Hail Son of the most High, heir of both worlds,
Queller of Satan, on thy glorious work
Now enter, and begin to save mankind.

Thus they the Son of God our Saviour meek
Sung Victor, and from Heavenly Feast refresht
Brought on his way with joy ; hee unobserv'd
Home to his Mothers house private return'd.

The End.



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